THE CHURCHMAN.

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For the Churchman.

Lays of Holy Church.

NO. XIX.

Holy Church in the Past.

"Jerusalem remembered, in the days of her affliction and of her miseries, all the pleasant things that she had in the days of old."—*Lamentations* i. 7.

Thou wert lovely, Mother, in the ages olden,
With the sceptre's golden glory in thy hand.
Thou wert nobly dower'd, crown'd and thron'd and splendid,
And thy sway extended over sea and land!

Then the weary toiler ever turned unto thee;
Then the humble knew thee as a shield from Power;
Tyrants could not wrong him, malice could not find him,
Fetters could not bind him, when thou wert his tower.

Thou did'st curb the mighty with one hand, O Mother!*
Thou didst, with the other, give Salvation's bread.
Thou the regal palace with thy light did'st garnish;
Thou did'st shelter furnish for the poor man's head.

No vain imitation marred thy temple's glory—†
Of their splendid story yet the ruin tells.
Ever flowed instruction from the living fountain;
From each vale and mountain pealed thy holy bells.

In the snowy deserts, by the ocean's surges,
'Mid the rocky gorges some fair abbey stood.
Through the wretched alleys of the noisome city,
Sisterhoods of Pity labored to do good.

In our path of freedom now our footstep falters,
Would we had thine altars! would we felt thy rod!
Then restore our Father, to the Bride her dower,
For her early power was thy gift O God!

Acolytis.

* See, for instance, her curbing of the fierce Attila, Alaric and Sotila in Macchiavelli's Florentine Histories, Book I.

† We think that stuccoed brick and oaken imitations are good enough now for the House of God! In this our wisdom differs from the wisdom of Solomon!

From the "New York Morning News."

Opening of the Anglo-American Free Church.

As we stated in a preparatory notice, a few days ago, a new place of worship was opened for British emigrants, at the Minerva Rooms, Broadway, yesterday. The service commenced in the morning, at half-past ten o'clock, with the ritual of the Episcopal Church; after which, the Rev. Moses Marcus preached the following sermon to a very respectable congregation. The text was the following passage:

2 Cor. v. 14, 15—"The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."

What a powerful argument does the Apostle of the Gentiles here employ, as an apology for the extension of his ministerial labors beyond "the lost sheep of the house of Israel," for fidelity and zeal in his heavenly vocation.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world"—were, in truth, the divine commission and gracious promise of our adorable Lord and Master, to his disciples. Yet, surely, not one of these his chosen servants displayed more zeal, or more devotion, than the great champion of the gospel manifested, who, after his miraculous conversion, gave himself up to the work of the ministry, as an Apostle, relying wholly on that Saviour whom he preached to others, and counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord. From the East to the utmost boundaries of the West his voice was heard; no labor could weary him, no danger alarm, no difficulty deter him—and, why? because the grace of God enabled him to overcome, and the love of Christ constrained him. Passing from city to city, he planted churches everywhere, and stimulated his converts by his example, his word, and his epistles, to live as became the gospel of Christ.

Would to God, my brethren, that the same ardor, and devotion prevailed in the present day! Alas! though we call ourselves Christians, and profess to belong to Christ, are we not too negligent, yea, careless and lukewarm in the cause of truth and righteousness? Do we not require continual admonition in respect to our most solemn and sacred obligations? The fear of enthusiasm on the one hand, with which we dread to find ourselves charged, and a total indifference to matters of eternal concernment on the other, too plainly testify that we do not feel as did Saint Paul, and are ill-prepared, therefore, to adopt his language as our own—"The love of Christ *constraineth* us!" *He* unhesitatingly makes the assertion, and we know that it comes from his heart; like an impetuous flood, which, with resistless force, carries all before it which impedes the stream, so, he would say, My Saviour's love, who bled and died for me, carries me beyond my own natural influences, and forces me to an uncontrollable surrender of myself to His service—the love of Christ *constraineth* me.

But, though sensible of the impropriety of an entire application of these animating words to ourselves individually, or of their adoption by us, as a flattering unction to our own souls, as a plea of merit in the sight of God, on account of anything we have done, or intend to do—we may yet venture, we think, to employ them this morning, as a pattern whereby we should seek to direct our Christian energies in the important object we propose to undertake, having a single eye to God's glory, and the growth and prosperity of the Redeemer's kingdom.

My Brethren, you are doubtless aware, that, of the thousands of persons, who, from various causes, leave year by year, their native home, and come hither to take up their permanent abode, a very large proportion have, in infancy, at least, been incorporated through the blessed sacrament of Baptism, into the body of Christ's Church, have been trained in her holy doctrines, principles, and duties, and are members of the same. But, though heirs with us in all the privileges of our most holy communion and fellowship, not one hundredth part of these our brethren find their way into the spiritual fold in this country—the major part being enticed into strange pastures, and lost to the Church forever.

Beset by religionists of every description so soon as they land on these shores of freedom and independence, it is no unusual thing for them to be informed there is no Church in America; hence they are too readily persuaded to believe there will be no impropriety in foregoing their first love of devotion and attachment to their Holy Mother, to disregard the minor differences, as some suppose, of mere forms and ceremonies, and to become Methodists, Baptists, or Presbyterians, rather than to be of no religion at all. And this is not the worst feature of the case. There are likewise wicked and designing men, ungodly persons, who are ever ready on the watch, to allure and draw aside from the profession of every faith the unwary soul! Decrying the institutions of the old country—above all the Church, which is its greatest glory and praise—these persons take undue advantage of their victims' present condition, take care to lay perhaps the sad cause of a change of circumstances in their situation of life, their misfortune, sufferings, and peradventure, their very expatriation, to the old hackneyed source of all grievances, the charge of priestcraft, its curse upon the country, the pernicious influences of the clergy, or, alas, the very existence of the Christian Religion itself! Thus, speedily do they indoctrinate them in the first lessons of infidelity, when vice and irreligion soon after mark their progress through the land. The bane of society, a curse to themselves, their families and all around them—Cain-like they wander forth, unhappy men, as worthless vagabonds and as outcasts on the earth!

Picture to yourselves, my brethren, the situation of the tender and affectionate companion of such a person. She loves her husband, what though, to her sorrow, a change hath come over him, not for the better, but for the worse! She hath accompanied him hither to share his joys and sorrows, and is prepared for either change; but she finds that the decencies of outward observances, which, at home at least, were by him respected, are now disregarded, despised, and oftentimes outraged. Mark how she suffers. Behold her, even in secret, bemoaning her sad condition. Having neither solace nor consolation left, she dwells with deep and bitterest grief, in agony and with dejection of spirit, upon joys that once were hers, which restless memory oft recalls; when, indeed, she was permitted to tread the courts of the Lord's house, and to worship Jehovah in His holy temple. But now, Lord's day after Lord's day passes, and yet no sound of the Gospel trumpet is ever heeded. Her babes, whom God hath given to her in this country, are not, as were her other children, brought to the laver of regeneration, and dedicated in baptism to the service of her Lord, for her husband hath learned to despise the institutions of the Church, and to mock at Religion!

We are aware, my brethren, that some of you will pronounce this to be an *extreme* case. We know, indeed, that the description is feeble and imperfect in itself, but yet it is a true one. Such instances have come to our knowledge. We have both met with and heard of cases wherein all the circumstances substantially correspond. We have met with persons who, on their arrival here, being told there is no Church in America, (although, blessed be God, we *have* a Church—a pure and Apostolic branch of the one Holy Catholic Church of Christ,) were sorrowful and cast down, wishing that they were only, as in months past, in possession of their former religious privileges; and have seen them shed tears of joy when undeceived in this important matter—when informed that we have the same incomparable liturgy as we had at home—the same priesthood—the same altar around which we can all meet—the same house of prayer, open to all, wherein we can worship the Almighty, as did our fathers, and praise and magnify God's glorious name.

We have discovered others, likewise, who once loved the Church, but, since their coming hither, have never once crossed the sacred threshold of God's sanctuary, who have united themselves to other religious societies, or neglected their religious duties altogether. We have baptised children who, but for some special call upon their parents from us on their behalf, might have still remained unregenerate. And we know of others, who have not yet been prevailed upon to attend to this saving institution of grace and mercy, although, through God's converting power and the blessed means of the gospel, they may, we trust, in due time, be brought to a sense of Christian duty to themselves, their Heavenly Father, and their tender offspring.

Let us now consider some objections, which have already, and may yet again be offered by persons opposed to our proposed organization.

What guarantee, we have been asked, have you that, should a clergyman devote his ministry to these British emigrants, he will be able to do more in their behalf than the Church has already done? Our answer is, the love of Christ should at least constrain us to make the attempt, even if we go no further; but if in faith we undertake it, in our Lord's name, and in reliance upon his promise that he will be with us ever, to bless us, we cannot doubt of our success. We believe that were we enabled to go among the emigrants, so soon as they reach our port, our labor would not be in vain in the Lord. We might admonish, counsel, console and instruct them; we might be doubly instrumental in their behalf—temporally and spiritually; and we have the satisfaction to know that the plan we propose is deemed both feasible and important to the Church, at home and abroad. For when fully matured and brought into operation, our fellow countrymen will no longer come hither, as for the most part they now do, unaccredited, but will bring letters of recommendation from their former pastors to the chaplain appointed over them in the Lord here; and he, again, on their departure hence, will not suffer them to go without a similar introduction to the clergy of the Church elsewhere; they will thus be claimed as a part of our flock, and not the least interesting portion, because they come from afar, and have encountered many hardships and trials by the way.

Another objection which has been made arises from a fear lest our plan of operation should be coupled with inferior considerations, or some national or political motive. This has probably arisen from a knowledge of the fact that a letter was addressed to the Bishop of the Diocese by a committee of gentlemen interested in the matter, asking whether the Liturgy of the Church of England could be used by us entire or in part in our proposed church or chapel; and whether we might be allowed to pray for the authorities of our native land. We need hardly tell you how able and satisfactory was the reply of our Diocesan, to the inquiries made, how creditable to himself and how conclusive to all interested in the matter was his answer. We would state that the object of our wish was not to keep up any nationality of feeling, but to avail ourselves of the provision of an act of Parliament, if the same could be done without contravening Catholic principles, whereby the chaplain of our church or chapel would receive a gratuity from the English Government, equivalent to the amount of stipend raised for his support and maintenance here; together with a large sum towards the purchase or erection of an appropriate building. But, seeing, brethren, that this part of the plan has been very properly given up, no doubt of our sincerity ought any longer to pervade the minds of any, but the motive we have had should be fully appreciated, and you should at least be ready to believe that the *love of Christ* hath *constrained us* to care for our brethren and countrymen; and Churchmen of this nation, and of every other, should henceforth determine liberally and earnestly to unite with us in the work. For, if we seek to bring together into one and the self same house of prayer, as many of our countrymen as we are able, it should be well remembered and understood, it is not to the exclusion of all other persons—not to keep up our nationality merely, although that would be by no means censurable, but to show that we are not indifferent to the soul's welfare of any of our people, who, as we have already remarked, when they come here, are subjected very frequently to the most dreadful imposition in a worldly point of view; and, what is far worse, are exposed to the ceaseless intrigues and artifice of schismatics, infidels and heretics—that thus we desire to bring about a better state of things in regard to their spiritual condition.

But further—we may here venture to assert it, there is not a British subject among us, who, however greatly he may desire to pray for the authorities of his beloved country, (a permission which would doubtless be at once accorded were the Bishop of the Diocese empowered to exercise his ecclesiastical functions, which, for the time being, he, unhappily for us all, is not,)—we say there is not a British subject who earnestly desires this, that will not unite as heartily in the Liturgy of the Church here as he would elsewhere, and offer up his petitions to the Throne of Grace with as much fervor and sincerity for the President of the United States, and for all who are in authority under him, as any other person. Hence we may safely and unequivocally disclaim all party views and national influences in this our undertaking, and the rather since we have given the fullest proof of our sincerity herein, in our ready submission to Church authority, though much to our temporal disadvantage.

At the same time, brethren, be it remembered, we are not disposed to forego the great object itself—the love of Christ who bled and died for these poor souls, on whose behalf we have sought to interest you, constrains us to persevere, whatever hindrances may impede our progress. We have fully satisfied ourselves of the fact, that, seeing our countrymen have not been accustomed to the voluntary system, adopted in this country for the support of the clergy, who are made to depend principally upon the amount of pew rents collected for their stipends, the parochial plan of the Church of England, of finding full and convenient accommodation for all who desire to have the gospel preached to them "without money and without price," will be more acceptable to our emigrant population; will prove itself in greater accordance with their feelings, circumstances, and condition in life, and induce them, if any thing will, to attend a Free Church of their own. We feel convinced, yes, brethren, we know it to be a fact, that hundreds of our poorer brethren have been kept from Church, (not that we seek or desire to excuse them herein,) because they could not pay for a pew or a seat; were unwilling to intrude upon others, and did not wish to appear in a different position from their neighbors; moreover, that they have not availed themselves of such provision as the Church *has*, through her city missions, made in all the Free Churches, because they were not especially sought out and invited to attend Church, but as strangers in the country have been left entirely to themselves, to go their own way, and to follow the most adverse advice which could be given them in religious matters.

The parochial clergy, it is well known, however ready and willing they indeed are, to fulfil every pastoral duty, to the fullest extent of their power, cannot always attend to the peculiar wants of those who come among us. Nor can our indefatigable city missionaries give themselves entirely to this work. There is great need of a special supervision and oversight of these poor people, and the rather because they come from a country where the Church is seen in her glory, her excellency and strength, and is by no means a mere bye-word and reproach, as oftentimes they find it to be here.

Your hearts, then, will rejoice that our undertaking does find favor, whilst your attendance here this day is regarded by us a prognostic of still better things to come. We believe that, notwithstanding minor differences of opinion, Churchmen—both American and English—are ready to unite in this important work. May the love of Christ constrain you thereto yet more and more, for He is our Lord and Master—King of kings and Lord of lords, and we are in Christianity bound to care for the brethren.

And, if such the duty, how vast, how interesting and important the undertaking! The Church is His body—one and indivisible—He is the Head—and each of us is a member one of the other—"knit together in one communion and fellowship in the mystical body of Christ Jesus our Lord." Hence the Apostle, in the text, very feelingly refers to the sufferings of this our Head for His Church and people, and says, that since "He died for all, it was that the members which still live, and only live through Him, should henceforth not live unto themselves, but unto Him who died for them and rose again."

We feel persuaded, brethren, that no argument beyond this can be needful to stir you up to the work proposed; on the contrary, we indulge the pleasing hope that your response to our appeal this day, will be every way satisfactory. Let but the same mind be in you which was also in Christ Jesus, and ye will not, cannot be indifferent to the spiritual condition of the needy stranger.

Several individuals, we are happy to state, have already contributed, and others have promised their contributions; but inasmuch as the sum required to be raised has not yet been obtained, hindrances of various kinds have impeded the progress of our subscriptions, we have been moved to present our claim here this morning, assured that you will give as you are able, according as God hath prospered you, not grudgingly or of necessity, for God loveth a cheerful giver. You will give either of your abundance, or of your penury. The widow's mite is equally acceptable unto the Lord, when cast into the treasury, with the rich man's gift. Let each one, brethren, consider his own accountability herein; and if any seek to form excuses for not giving, let them be well balanced, as in the sight of a heart-searching God. Let each remember his opportunity for doing good, and gladly embrace it—the night cometh when no work may be done; to-day is the season of labor, as well as the day of salvation. Above all, think of the love of Christ—how vast, how infinite it was, and is, and will be! Can you do too much for Him who did so much for you? He loved you; He gave himself for you; He left the glories of eternity to die in your stead; He died for all; He rose again; and thus opened the way of salvation to his Church and people; and He will hereafter bid us welcome into His kingdom, prepared from the foundation of the world for those who love him and delight to do him service. Whilst, therefore, we have time, let us do good unto all men, but especially unto those who are of the household of faith; and having the blessed assurance that whatsoever we do unto one of the least of his brethren, we do it unto Him, let us be faithful, that we may find acceptance at his hands at the last day.

At the close of this sermon, a collection was made, towards the support of a new Anglo-American Church, which many of our most respectable British merchants have united to sustain. There was service likewise at half past three o'clock in the afternoon, which was exceedingly well attended.

Address to British Emigrants and English Residents,

on the subject of attending Divine Service on the Lord's Day, at the "Anglo-American Free Church," No. 406 Broadway.

Blessed be he that cometh in the Name of the Lord; we have wished you good luck, ye that are of the house of the Lord.—Psalm cxviii: 26.

Dearly Beloved in the Lord:—A number of your Fellow Countrymen and American Friends have united in a laudable effort to provide a place of worship, where you and your families can attend, and enjoy, as you were wont at home, the ordinances of Religion "*without money and without price.*"

Earnestly desiring, therefore, to promote the eternal interests of your immortal souls, we beg to inform you that the *seats* in the Anglo-American Church will be all *free;* and most affectionately invite you to come and occupy them, *without hesitation or reserve.*

Divine Service will be celebrated every Lord's Day, at half past 10 A. M., and at half past 3 P. M., in summer, and 3 o'clock in winter, according to the Rites and Ceremonies of the Church.

Moreover, if any have children who are still unbaptized, we pray you not to withhold them from the life-giving Sacrament of your blessed Lord; let them be brought to Church at once, that they may be incorporated with you in the one holy fellowship of Christ's body, and become partakers of the inestimable benefits of His Gospel.

We hope, too, you will permit such of your family as are able, to attend our Sunday School; that they may be early instructed in their duty to God, their neighbor, and themselves—which embraces the faith and practice of a true Christian.

Should you be destitute, sick or afflicted, or stand in need of "ghostly" counsel or advice, make yourselves known to the *Minister* of the Anglo-American Church, and he will be happy to devote himself to your service in the Lord; for he himself was once "*a stranger in a strange land,*" and feels a lively concern for your future welfare.

He will furnish you, likewise, with a copy of the Bible and Book of Common Prayer, if you have them not; that in your pilgrimage through life you may not be destitute of those best of earthly treasures; but derive comfort and satisfaction from the constant reading of God's word, and the daily use of the Liturgy of the Church.

He will also put into your hands, if you will allow him, such other good, religious books, as shall be profitable to the soul, and lead you onward in the way of life and salvation.

Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

Moses Marcus,

Minister of the Anglo-American Free Church.

New York, Sept. 1, 1845.

Communications.

For the Churchman.

Mr. Editor,—Being a lay delegate from a country parish, and feeling the deep responsibility which is to rest upon the approaching Convention of our Diocese, and upon each individual member, I ask room in the columns of your paper for a few brief words.

There seems to be a general impression here that a move is to be made calling upon our Bishop to resign his office, and that it is hoped that this will be carried, inasmuch as many persons, personally friendly to the Bishop, have expressed an opinion that his resignation would be advisable, as it may tend to heal the distractions existing in the Church. Now, Mr. Editor, I am one of that large class of Churchmen who are opposed to resignation, upon principle. The occurrences of the last year have shown that there is a fatal defect somewhere in our confederated Church system. The largest and most influential diocese in the whole Union has, without her consent and contrary to her wishes, been deprived of her Episcopal privileges, of that which is essential to her very existence. No diocese ever contemplated such an infringement of her divinely derived rights when the confederacy was entered into. No diocese has the right to withdraw itself from Episcopal jurisdiction and still remain in the Church; and if it do not possess this right in itself, it most certainly cannot rest it in the General Convention. Our present condition, therefore, shows that there is defect somewhere. Whether it arise from illegal and unconstitutional action on the part of the Court, or whether it had its origin in the railroad velocity with which the Canon on the trial of Bishops was hurried through the Convention, when the minds of members were pre-occupied with other most important and interesting questions, it does not now matter. The fact still remains; there is a defect which the future peace of the Church demands should be rectified. If the necessity which now exists for efficient action is obviated by a resignation at this crisis, what safeguard will there be against the recurrence of similar evils in the future? A resignation would be a step pregnant with evil to the Church. Will the Diocese of New York advise it?

But I would say a word or two to those Churchmen whose confidence in their Bishop remains unshaken, who still revere, respect, and love him, but who think the peace of the Church demands his resignation. Is peace to be bought at a price like this? You believe your Diocesan innocent of the charges brought against him; would you have his name go down to posterity as if he were guilty? You believe him to be an injured and persecuted man; would you have the Church in future ages regard him as one convicted by his own confession of immoral acts? And yet such will be the inevitable result of a resignation. Already has a letter, said to have been written by him, tendering a resignation of his professorship in the Seminary but never acted on, been appealed to as an admission of his unworthiness; and we find that his suspension of the duties of the professorship has been seized upon by Judge Dayton of Western New York, and perverted into an acknowledgment that he is "*unfit*" for the office. What would be said should he resign his jurisdiction as Bishop of the Diocese of New York?

These are facts which cannot and should not be overlooked, and the Diocese of New York will act neither the Christian nor the honorable part, should she seek to secure her own peace at a sacrifice so momentous. I hope, Mr. Editor, that the clerical and lay friends of the Bishop will be in the Convention in full strength, and that any proposition which may be brought before that body, having a resignation as its object, will be effectually voted down. K.

For the Churchman.

"Freedom of Debate."

Rev. and Dear Mr. Editor,—I hear so much of "freedom of debate," "full and unlimited discussion," and other catch words of a like character, that I look forward with sad forebodings to our next Convention. What will become of us? What are we to do, when the flood gates of talkativeness shall be opened, and torrents of words, words, words encompass us on every side? It is no idle apprehension—I have heard of some half-dozen of our clerical brethren who are preparing—not a sermon—but a speech,—nominally for the floor, but in reality for the galleries—for the gentle creatures who throng the upper regions of St. John's in hopes to catch the mellifluous accents of Dr. A., and Mr. B., and the Rev. X. Y. Z.

The freedom of debate is to be interfered with: some of the clergy have wickedly resolved, agreed, or intended (it is uncertain which) that they will not debate!! and it is the duty of every one who values the power of speech, and rejoices "in the gift of gab," to show that he has no part in the foul compact, but is prepared to lift up his voice and spare not, as a good Logocrat should. Our Conventions have heretofore been too much of a business character; dull, quiet, and uninteresting; every one has seemed rejoiced when they were over; and three days appear a very long time to the laity, especially those who come from the distant quarters of the diocese.

At the last Convention several must remember that a successful attempt was made to enforce the gag law, and that, not by the clergy, but by the laity. An *eloquent* speech of some hours having been made by a distinguished clergyman, up rose a lay delegate of a parish not a hundred miles from Albany, and discoursed in effect as follows—"I would humbly suggest to the Convention, that we have already been in session nearly three days. If any others of the respected clergy have sermons to deliver, I entreat them to give the texts to the Convention, and keep the sermons for their congregations." And thereupon none of the clergy made any more long orations, for much relaxation of the risible muscles was the effect of this violent attempt upon the liberty of speech.

We trust that such members will come prepared to endure with fortitude a fortnight's logomachy at the least. If people have a right to talk, why should they not exercise that right? Hear how the sage Mustapha, in Salmagundi, discourseth of the rights and privileges of the free citizens of this enlightened nation. "Their government is a pure, unadulterated logocracy or *government of words.* The whole nation does every thing *viva voce*, or by word of mouth, and in this manner is one of the most military nations in existence." And again:

"They have accommodated themselves by appointing knights, or constant warriors, incessant brawlers, similar to those, who, in former ages, swore eternal enmity to the followers of our divine prophet. These knights, denominated editors or slang-whangers, are appointed in every town, village, and district, to carry on both foreign and internal warfare, and may be said to keep up a constant firing 'in words.'" And he also describeth "the grand national divan or congress" in terms which may to some appear prophetic of our ensuing Convention, if what is threatened come to pass,—"This is a blustering, windy assembly, where every thing is carried by noise, tumult, and debate, for thou must know that the members of this assembly do not meet together to find wisdom in the multitude of counsellors, but to wrangle, call each other hard names, and *hear themselves talk.*" He also pointeth out a grievous fraud reported to have been committed in the fury of politics—"I have been told in confidence that there have been absolutely several old women smuggled into Congress from different parts of the empire; who having once got on the breeches, as thou may'st well imagine, have taken the lead in debate, *and overwhelmed the whole assembly with their garrulity:* for my part, as times go, I do not see why old women should not be as eligible to public councils *as old men, who possess their dispositions,*—they certainly are eminently possessed of the qualifications requisite to govern in a logocracy." I protest against this deduction of the sage Mustapha, and shall watch narrowly the progress of events, to see that none of this respectable class of the *genus humanum* are "foisted" into the next Convention. An act more destructive of the peace of the Church, and the comfort, health, and tympana of the members, cannot be imagined. Now that I call to mind by-gone events, I much fear that this has already been successfully effected in times past, and that *some talking* has been done by persons, who constitutionally had no right to interfere in our dignified Convention. This must not happen again: if scolding is necessary, let "old men, who possess their dispositions," discharge the office.

I have heard that some timid and nervous people intend to stay away, unable (as they fear) to endure the discharge of the logocratical artillery. Poor souls! they imagine they are compelled by the rules of order to *hear* all that is said or *talked.* This is clearly a mistake. The speaker of the House of Commons is an authority *per contra.* A stupid speech was in the course of infliction on the House; some talked, others slept; the orator's "eye in a fine phrenzy rolling" glared on Mr. Speaker, snoring rather audibly, and he thundered out, "Mr. Speaker, Mr. Speaker, the freedom of debate is infringed upon! *I have a right to be heard,* sir." And Mr. Speaker, accustomed by long experience to be roused at a moment's warning, urbanely replied, "You have, sir, an undoubted right to speak, but I never knew that you had a right *to be heard*—such is not the law of the House." Therefore members who fear for their tympana have a perfect right to use a cotton plug; or if they wish to "redeem the time" they may read some edifying work; or they may indulge in gentle converse, if not so loud as to disturb the house; or they may peripateticise in the vestibule, keeping within the sound of roll call; and if debate is prolonged late into the night, they may woo the embrace of gentle Morpheus, and perchance place on their crania a becoming nightcap. Members, too, should have the freedom of the park; this would probably lessen the desire of the rural members to return home. If a few gymnastic contrivances were erected, the best effects would be produced on the health and good temper of the members. A fortnight's "feast of reason and flow of soul," without some such relaxation may be found surfeiting. One member of the body must not be exercised while the rest remain torpid: and after the tongue has wagged for some six hours, a scramble to the top of a pole, or a sharp set to with a pair of *soft* gloves, will be indispensably necessary to restore animation to the other parts of the body. I only make these observations to show that the expected logomachy is not so terrible as generally supposed, and that if we all keep up our spirits, and employ ourselves rationally and philosophically, it may pass over without producing any permanent ill effects; and that the fortnight's long talk will hereafter be remembered with a hearty laugh.

"Are they coming? well let them come! Bah! who's afraid?"

Let them repair to St. Johns, "each like an Atlas, with the care of the whole nation upon his shoulders, each resolutely bent upon saving his country, and each swelling and strutting like a turkey cock; puffed up with words, and wind, and nonsense."—(Salm. vol. 1, p. 133.) Let the winds roar, and voices swell, and the air be filled with tropes, metaphors, comparisons, apostrophes, and anathemas, flashing, dashing, slamming and banging one another in wild profusion and pitiless confusion, "breath is but breath, words are but words"—lungs are but mortal, and tongues but carnal; fire burns out and there remains only dust and smoke; and no doubt the *slangwhangers* who are now looking forward to the next week or two with such eager anticipations, will find themselves in the end used up, heartily wearied, and perhaps a little *ashamed.* M. N.

For the Churchman.

St. Mark's Hall, Orange, New Jersey.

Mr. Editor,—An advertisement in your columns informs me that an institution with this title has been started by the Rev. Anthony Ten Broeck; and with no other prompting than an admiration of the enterprise, the man and the place, I venture to trouble you with a few remarks designed particularly for the eyes of parents and guardians.

I like the enterprise. It has for its object a comprehensive obedience to the injunction once issued by the Saviour as a test of affection for him and his cause—"Feed my lambs." It seeks to administer secular knowledge in such a way, so connected with religious instruction and tempered by it as to comply with the sacred precept, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." It is intended to help the natural protectors of youth to bring up their children "in the nurture and admonition of the Lord." It is designed for at once a pious home and an elevated school for boys when at the most critical of all ages—the period when their minds are most susceptible of receiving impressions, and when they are contracting habits of thought and action which are to continue with them not only in this life but likewise in the interminable existence to which the present is but the porch.

The fact that the Hall is started "with the approbation and at the desire of the Bishop of the Diocese," is an assurance that while the instruction in every department will be thorough and sound, that which has respect to morals will be particularly orthodox and the subject of incessant care; for I take it for granted that no such approbation and desire would have been expressed had not the Bishop been satisfied that neither the principal nor his assistants will have any other system of morality than that inculcated in the Bible and endorsed by the well-tested and time-honored construction of the Church.

The Hall, then, is to help in preparing for the different walks of life and for many of its most responsible stations, a body of useful citizens—*most* useful because in their training it is always to be remembered that they are to be *enlightened Churchmen.* Who does not acknowledge that it is worthy of the best exertions of a respected, intelligent and energetic Presbyter?

I like the man. My knowledge of Mr. Ten Broeck is thorough and intimate. I admire him not so much for his possession of the best attainments Columbia College and our General Theological Seminary can impart as for the thorough manliness of all his conduct, the evidence in every act of his life that he is guided solely by holy principles, the devotion and zeal with which he has proved, that he lives for Christ and his Church. His past life is the best of guarantees that all he may engage to do as principal of St. Mark's Hall, will be faithfully accomplished. His large experience in the management of children, and his known attachment to the description of duty he has now assumed, are pledges of the success with which his efforts will be crowned. As I know not a better father than he is, so do I know no one better qualified to be a father's substitute.

I like the place in which the Hall is located. New Jersey has not among all its pleasant towns one which possesses advantages superior to Orange. For the location of a Hall of learning it is just what parents in the city should desire. It offers to children the quiet retirement and invigorating air of the country al-

most at the very doors of the parental roof; for it is but fourteen miles from New York, and the whole distance is travelled by railroad. I know of no place which has more natural beauty, no region where the scenery is more delightful.

The house selected by Mr. T. is well adapted for the purpose; it is large and convenient, is very near the beautiful stone Church of the village, and is in a neighborhood of Churchmen who seem to understand the entreaty of St. Paul, "That ye study to be quiet, and to do your own business, and to work with your own hands," as addressed particularly to them.

Possessed of such advantages St. Mark's Hall cannot but be a flourishing institution. Its success will be an element in the general prosperity of the "One Catholic Apostolic Church."

UNUS.

For the Churchman.

Tracts for the Seasons.

NO. XXXV.

Our good mother the Church provides with unwearied solicitude for the spiritual nutriment, comfort, and welfare of her children. With such wisdom as could come only from above, she gives them words wherewith to present themselves before the Lord in the services of His holy temple, and accompanies those services with instructions out of the inspired word, or agreeable thereto, fraught, in the beautiful and sacred order of her appointments, with edification of the soundest and most interesting character. Thus does she furnish them with the means of deriving the highest spiritual satisfaction and benefit from the occasions on which Christians gather together in the name of their divine Lord and Master.

The like too may be said of her provision for the divine ordinance of making the sons of men disciples of Christ by baptising them in the name of the Holy and Undivided Trinity, and for that in which are to be extended to them the means of the peculiar Christian act that engages them in the great and indispensably required homage, and in the pre-eminent means of spiritual and eternal life, which are appointed in the eating of the flesh and drinking of the blood of the Lamb of God who taketh away the sin of the world.

And in the various circumstances and exigencies of life in which evangelical ministrations may be sources of spiritual direction and benediction, she has fitting offices and acts admirably adapted to the gracious design for which the Gospel is sent to bless our race. Among the most important, interesting, and edifying of these special provisions, the truly enlightened and devout Christian heart will not fail to number "The Order for the Visitation of the Sick." Whether in aid of the pastor who would be guided in one of the most valuable and interesting departments of his duties; or of the Christian friend or neighbor who would perform in Gospel manner that duty of visiting the sick which is among the obligations to the Son of Man of His disciples' discharge of which He will make inquiry at the last great day; or of the sick himself who would duly receive His Heavenly Father's chastisement; or of the sound in health who would be wise in time, and lay up stores of fitting and consoling reflection for those hours of sickness which may soon overtake him, and press upon him, as of immediate personal interest—and that when pain and weakness leave little mental capability—the solemn thoughts of death and judgment and eternity:—in whatever connection this service for the sick is regarded, the members of the Church will do well to read it often, to ponder it carefully, and to make it the subject matter of frequent devout meditation, and faithful fervent prayer.*

In this, as in all her offices, the Church sets her members the invaluable example of delighting in the word of God, framing her devotions by it, drawing largely from the letter of its inspired pages, and making it in all things the man of her counsel.†

It has appeared to the writer that that beautiful piece of devotional inspiration THE HUNDRETH AND THIRTIETH PSALM, the "*De Profundis*" which, as one of the penitential Psalms, has for so many ages embodied the contrite offerings of the awakened and humbled soul, and been introduced by the Church into the opening services of the Lenten Fast, nowhere appears in a more proper and interesting connection than in this Service for the Visitation of the Sick. The principles and affections of true penitence, well illustrated in this Psalm, are never more seasonably urged upon the heart and conscience than when sickness calls to reflection on the closely connected subjects of man's mortal and immortal destiny. Unwise, however, and as hazardous as unwise, is it to postpone the deep and practical consideration of those subjects, until sickness presses it with all the risk of inefficient and unprofitable attention to them arising out of pain of body, or distraction or debility of mind. To *all* then, *at all times*, this Psalm presents a profitable theme of serious meditation. May the Holy Ghost direct and bless the present effort to contribute to its profitableness! In the Prayer Book version, it is as follows:—

De profundis.

1. Out of the deep have I called unto thee, O Lord; Lord, hear my voice.
2. O let thine ears consider well the voice of my complaint.
3. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?
4. For there is mercy with thee; therefore shalt thou be feared.
5. I look for the Lord; my soul doth wait for him; in his word is my trust.
6. My soul fleeth unto the Lord before the morning-watch, I say, before the morning-watch.
7. O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.
8. And he shall redeem Israel from all his sins.

Considering this Psalm in the evangelical sense in which it is right and our duty to view all the Holy Scriptures which, in all ages, God has committed to His Church, we may regard it as an exercise of Christian humility, penitence, devotion, faith, and holy resolution.

"Out of the deep." Here is indicated a state of great sorrow and depression. Of these our present state of trial is fraught with abundant sources Worldly disappointment, affliction, and bereavement, are often sad consequents on the enjoyment found in value set on even the best, the most refined, and the most luring of earth's pleasures; depressing and casting down the soul.

To him, however, whose estimate of things is formed from God's word, and governed by a proper view of his own nature and state, there is still a much deeper depth of humiliation and suffering; that which is caused by a *sense of sin*—a consciousness of the sinful nature which stamps frailty and corruption on the qualities of the heart and the movements of the mind of every descendant of fallen Adam; and an appreciation of the actual personal guilt thus incurred by every individual of that race of which it is said in Scripture that there is no man that sinneth not.

No Christian whose spiritual principles, views, and feelings are in accordance with the Gospel, and who carefully and impartially examines his heart and life, will fail to find within himself abundant cause to cherish that sense of sin which renders deep humility and contrition the most fitting exercises of his heart. He considers the greatness of the God whom he has offended, and hence the guilty presumption and awful danger of his sins. He thinks of the goodness of His Heavenly Parent, as manifested in the rich blessings of His providence, and the vastly richer of His inestimable love in the redemption of the world through His Son Jesus Christ our Lord; and weeps over the abasement to which he has brought himself by His ingratitude to One whose claims upon him are thus enforced.

He looks back upon the frequency with which he has disregarded, or still worse, absolutely resisted, the checks and warnings with which his conscience, moved by the Spirit of God, has sought to arrest him in the purpose or the habit of sin; and recalls to mind the forgotten and broken resolutions and promises of amendment so often made, in the secret workings of his heart, in reply to friendly admonitions and cautions, in his private devotions, and in the high and holy services of the temple and the altar.

Ashamed of the vileness in which he appears in his own sight; mortified at the discredit which he has brought on that cause of the Gospel which should be as dear to him as his own soul—for indeed all his soul's hope depends upon it; alarmed at the awful extent of the danger which he has wilfully incurred; but especially contrite and broken hearted for the base ingratitude which he has manifested towards his infinitely good and gracious Heavenly Father, his compassionate Saviour, and the long suffering Spirit of God who freely offered the renewing, strengthening, and sanctifying influences which he has neglected or refused; he realizes, in every feeling and affection of his soul, how applicable to his case is the strong and comprehensive figurative expression, "*the deep.*" He feels as if deep waters were indeed rolling over him, so that he is ready to perish; as if the deep mire had so defaced and polluted the original righteousness of his nature that he is indeed unfit to look upon God, to be in communion and companionship with His saints, or to be an object of His compassion and His care; and as if he were so removed in the deep darkness of exclusion from the light of God's favor, that in himself, and all that he can design or do, there is no refuge from hopelessness and despair.

But *a refuge is provided for him.* There is a gracious and all-sufficient mediation through which, even in the deepest of these depths of sorrow, humiliation, and contrition, he can look up and have hope.

"Out of the deep have I called unto Thee, O Lord; Lord hear my voice. O let thine ears consider well the voice of my complaint."

This blessed privilege of calling unto the Lord is given even to the worst of sinners through the Lamb of God who taketh away the sin of the world. The gift is an exercise of infinite goodness which the heart of sensibility cannot fail to appreciate. When true faith, enlightened by God's inspired record, embraces the real character, merits, and claims of the redemption wrought by His Son, there is seen in it a sufficiency for the wants of all who truly repent and unfeignedly believe. The mercy-seat which that redemption opens to view and places within reach is seen to be a refuge at which grief may surely find the alleviation flowing from giving vent to its sorrows, and enlisting the kind regards of pity and compassion. On that mercy-seat there sitteth One who willeth not that any should perish, but that all should come to repentance; and He has a gracious ear ever open to the intercession of One dear to Him as His eternally begotten Son; claiming His mercy by right of an infinitely meritorious purchase; by the same right standing forth as Mediator in behalf of man; and in that capacity adding to the perfection of the divine nature, the purest sympathies of the human, experienced in wo, and once sorely tried by temptation.

With that faith and trust which the Gospel encourages and requires, let the penitent, out of the deep of his contrition and humility, and of whatever sorrow and affliction may be pressing upon him evidences of the frailty, transitoriness, and trying discipline to which sin has subjected this mortal state, call upon the Lord. Let him do it under a full sense and conviction that to that Lord his whole heart is open, and his inmost desires known, and that from Him no secrets are hid. He needs not our telling for information of our true character, state, and wants. Not for His own sake, but for our good, He requires our confessions and our prayers. Let then nothing be concealed in our calling upon Him. Let the whole heart and soul be poured out, and voluntarily laid before Him just as they are. Let our total dependence and unworthiness be truly felt and owned; let us be entirely convinced both that He is able and willing to extend all the relief needed by our greatest extremity, and also that He best knows in what way, and in what degree, it is right, and most fitting, and most for our real good, that that relief should be granted. Hence to the faith and trust will be added the meek and cheerful submission of the Gospel.

Perpetually present, however, to the truly spiritual mind, and pervading all his spiritual exercises, is the sense of his entire unworthiness of the grace and mercy for which he ventures to hope. "If Thou, Lord, wilt be extreme to mark what is done amiss"—yes, even in the highest and best of human services—"O Lord who may abide it?" Weighed in the balance of strict justice, the very holiest of men could have no hope.

Let the Christian consider well the character of God as His word reveals it, and the pure and holy law which He has given as the test of man's required obedience, and then carry his impartial and searching scrutiny into himself—the thoughts, dispositions, and intentions of his heart, his passions and tempers, the control he has exercised over his words, and his outward conduct in reference both to the sins that are forbidden him, and the duties that are required of him. Surely the exclamation will arise from the very depths of his heart, "If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord who may abide it?"

But he has a resource. "There is mercy with Thee."

The Psalmist was led to this truly consoling assurance by the faith which he fixed on the Redeemer that was yet for to come. He foresaw that which is presented to our grateful commemoration and acceptance—the merciful plan of mediation and reconciliation through Jesus Christ. By *this* God can be just, and yet justify the sinner; there can be mercy with Him, even though no man could abide the look of His just wrath, anger, and displeasure. True faith in this mediation and atonement, manifested by the required fruits in the heart and life will be graciously received and allowed as a recommendation to the mercy which they purchased of our God. On the principles and in the spirit of this faith, let the Christian call unto the Lord in accents of heartfelt contrition and true humility, of a penitent sense of obligation and humble and sincere resolutions of amendment, and of heartfelt gratitude for the undeserved compassion thus provided and offered; and "*mercy*" will be a theme which will turn his sorrow into hope and comfort and holy joy. It will dictate that expression alike of acknowledgement of God's claims, and profession of his own pious purpose, "Therefore shalt Thou be feared." Nor will his mind dwell herein on the slavish fear which thinks most of punishment to be avoided; but rather on that affectionately reverential awe in which gratitude, love, and confidence predominate—a filial fear, not so much of incurring severity, as of ungratefully requiting and grieving parental affection.

To the heart that enters fully into the evangelical principles, feelings, and affections that have now been noticed, what more natural and more proper than the Psalmist's profession of confidence, love, and devotion—"I look for the Lord; my soul doth wait for Him; in His word is my trust. My soul fleeth unto the Lord before the morning watch; I say before the morning watch."

The intensity and longing character of the affections and emotions here expressed are set forth in the allusion made to the comfort and security anticipated by the weary, the pained, and the watchful, when the light of day shall have dissipated the darkness of a troubled and sleepless night. Thus does the truly humbled penitent, who understands and appreciates the teachings of the Gospel, *look* and *wait* and *flee unto the Lord*, anxiously and prayingly, for the light of divine grace to direct, console, and sustain him. His heart knows nothing of coldness and indifference in such a matter. He thinks of all that is at stake, of the shame, disgrace, and ruin from which he is to flee, and of the unspeakable comfort and joy that are promised him; he considers *who he is* to whom such promise is made, *what he is required to be and to do* that it may be fulfilled upon him, and at WHOSE requirement and gracious entreaty he is called thus to attend to the things which belong to his peace; and therefore is he earnest and sincere, allowing nothing in thought, affection, or care, to interfere with his looking for the Lord, waiting for Him, and fleeing unto Him, in frequent acts of public and private devotion, and in the *uniform devotion* of a *new and holy life.*

As in the revelation which God made by His servant John of the everlasting blessedness procured by the first and to be consummated at the second coming of Jesus, those who hear the joyful sound of its announcement, are called to extend it, to aid in its completion, and to invite to its participation,* so does the Christian who finds the promised blessing of faithful looking and waiting for the Lord, and fleeing unto Him, feel an ardent and affectionate desire to have others enjoy the like experience.

"O Israel"—O all ye people of the Lord, joined to Him in the covenant which He has formed with the Church His Israel—"trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins."

And well may Israel *trust* in the Lord with a sure and undoubting trust. His mercy and plenteous redemption are secured by the full, perfect, and sufficient sacrifice, oblation, and satisfaction of His only begotten Son; and they are pledged in that holy covenant to which every member of His Church belongs. For to every one He hath promised in His holy Gospel, to receive him, to release him from sin, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Which promise He, for His part, will most surely keep and perform. But in conformity with the nature which He has given us, and with all His dispensations towards us, He is pleased to make the fulfilment of this promise depend on certain conditions required of the person received into covenant, on his part. He must walk worthy of this vocation wherewith he is called. He must renounce all frames of mind, all traits of character, and all habits and acts of life, which are adverse to the spirituality and holiness required of him as a member of Christ, a child of God, and an inheritor of the kingdom of heaven. He must firmly adhere to the faith once delivered to the saints—entrusted for safe-keeping, for the edification of its members, and for dissemination in the world, to God's Holy Catholic Church. He must walk, with true, full, and unfeigned obedience, in all the commandments and ordinances prepared for those who would be heirs of the everlasting salvation procured by the merits and death of Christ.

Thus let Israel trust in the Lord. Let him do it in true faith, penitence, humility, and devotion, and with a heart warmed and quickened into life by that greatest of all virtues, evangelical charity. He will find, by an experience imparting happiness which the world can neither give nor take away, that with Him there is mercy and plenteous redemption. Keeping his Lord's works unto the end, that mercy will take him, redeemed eternally from all his sins, to the Church's holy happy rest in paradise, and at the last day, when the Redeemer shall come again in power and great glory, to its eternal triumph in heaven.

B. T. O.

* There can hardly be a better guide for the meditations and devotions of the closet than the Book of Common Prayer.

† Psalm cxix. 24, *marginal reading.*

* Revelation xxii. 17.

For the Churchman.

Mr. Editor,—The suggestions of two of your correspondents in the last Churchman in reference to Trinity Church is the index of a feeling which is constantly growing. To the *poor* the Gospel is preached, our Lord said; but in our large cities to the *rich* almost exclusively have we confined it. Our elegant and expensive churches have been sustained by imposing pew rent to such an amount, that the poor man has been actually shut out. The Churchmen of New York acknowledged this fact, more than twelve years ago, when they established two mission churches. We bear evidence that they have done a great deal of good. But the principle involved in the system of mission churches was wrong—it was establishing a principle to which every thing in this country is opposed.—It was drawing a line of separation between the rich and the poor. Now if any where on earth men should meet together on an equality, it is certainly in God's holy presence. In all the concerns of life this can never be. No one should be so mad as to think of such a thing. But there are occasions when we ought to be as one, and those occasions are, when we come to worship God, and acknowledge that we are all fellow creatures of the same Creator. When we come to pray that we may be enabled to love God with all our hearts, and our *neighbors as ourselves*, then we ought to be one. It is so in the Church in Russia. I am pleased with the suggestions of your correspondents, because it is raising the hope that it may be so in the Church in America.

We can never establish the free Church system, so long as we build grand and expensive churches for the rich, and plain and cheap churches for the poor. There are multitudes who have sad experience of their poverty, without having a church built to proclaim it to them—without having it to stare them in the face from its mean architecture—or sounded in their ears by its discordant music. It is given as an excuse for building such expensive churches, that we ought to give to God the best that we have. It is a good excuse. It is a most sound argument for building a church as magnificent as Solomon's temple. But poor people, and all indeed, not immediately interested, will have a great suspicion of the sincerity with which the argument is offered, when they perceive that such churches are kept for the rich, and a Presbyterian meeting-house, sold under the hammer, is procured for the poor. When one sees such things, he cannot but think that the feeling of reverence and zeal for God's glory—of giving Him the best we have, must have evaporated.

I am reminded of a noble exception to this. The Church of the Holy Cross at Troy is not like the four mission churches in New York. The beauty of its architecture—its windows of stained glass—its exquisite music—its magnificent altar-piece, would almost make a stranger believe that it was built exclusively for the rich. Its comfortable *benches*, however, invite every one who will, to sit down, without money and without price. Now this is the true idea of a free church. Here all, without distinction, are invited to worship. There is nothing here to remind one of his poverty. The poor man finds that there is one place *on earth* where he is as highly esteemed as the rich.

This is my reason for hoping that "the vestry will make all the sittings" in Trinity Church *free.* Open it to men of "all sorts and conditions," and it will be such an example as cannot but be followed. There will then be some force in the argument that we give the best we have to the Almighty. The poor man, who is not able to pay pew rent, will then believe really that the church was built in this magnificent style *for the glory of God*, and not to gratify the pride of rich pew-holders.

A PRESBYTER.

For the Churchman.

Consecration of Bishops.

Mr. Editor,—Is there any doubt that all the Bishops of this Church have an inherent right to be present at the consecration of a Bishop?

Does it belong to the "Senior Bishop" to invite them to be present on such an occasion?

If he may invite, may he also exclude, or pass over, any of the number?

Would such exclusion or passing over be a privation of right?

These and many like queries are suggested by a notice in the last Churchman, signed "Philander Chase, *Senior Bishop.*" Taken in connection with the summary disposition made of the Bishop of Connecticut, in a late Episcopal Address to the Convention of the Diocese of Illinois, these matters, though small in themselves, become important.

Answers to the questions stated above will oblige more than one CONSTANT READER.

For the Churchman.

Monasteries.

Mr. Editor,—An article from a correspondent of the English Churchman lately appeared in your paper, intimating that an endeavor might be made to establish the order of the "Sisters of Charity" in connexion with the Anglican Church; and also to open a Monastery for such of the clergy and laity as might desire to spend the rest of their lives in seclusion in the service of God.

The formation of an order, which report speaks of being so devoted, so benevolent, so exemplary in every good act and deed as that of the "Sisters of Charity," free from the blight of superstitious error, is surely worthy of the most serious consideration; but the establishment of a Monastery bearing any resemblance to those of the Romish Church, with all the historical evidence and experience, so well known against them, would hardly meet with favor. Yet there is much wanted in civil society, or in the Church some order or institution, in some respects similar to the Monastery; but superior to, and free from the objections urged against the ancient orders.

To supply this want, the order of Odd Fellows, Free Masonry, and a hundred other benevolent societies, so called, are brought into existence. It is questionable if they answer any good purpose; and certainly, they fall much short of the desired object.

It is held by many that the Church, as at present constituted, is the only necessary institution. This may be very true in reference to associations out of the Church, but it is not a sound objection to orders subordinate to, and within her own pale.

There are always in society a large body of isolated individuals, who have not that social intercourse and fellowship with others which their natures require; who have no sympathy in common with those who surround them; who are unfitted for the business of the world, and disgusted with its fashions, and who are dragging out a useless and unhappy existence with uncongenial minds.

Such is as often the condition of the wealthy as of the poor. With the aged, it is more frequently so than is generally imagined. They have outlived their companions and early associates; surrounded by the gay and youthful, no heart beats in unison with theirs; they must drag on, slaves to gold and the business of the world, or sink into listlessness.

There is too, the feeble and superanuated minister of the Gospel, now dependent on eleemosynary aid for his very subsistence. These, and many others, who are useless in their present state, in a community of brethren, might do good service, be more happy themselves, and serve God better.

Is there any probability that it would meet approval, and be seconded, if a community was proposed of which the following are the outlines?

For a name, say "the Servants of the Church."

Let any number of male members of the Protestant Episcopal Church voluntarily associate together to live in a community on a domain of their own: such others to be added to their number, from time to time, as might be expedient; or their ability to support, would admit. Such community to be in connexion with the Church, and subject to the Bishop; and when having a sufficient number of members, to elect the necessary officers, and constitute a Church.

By an industrial organization, such association or Church, to maintain itself by the labor and industry of its own members. A utilitarian system as to living, dress, and the general economy of the order to be adopted.

Among the objects of this Church association should be: the equal diffusion of education and knowledge; the exaltation of labor; an active benevolence; love for one another; peace; social intercourse with each other; sympathy, and care over the sick and the afflicted; the equalization of one another's burthens; the exercise of humanity to the brute creation; a greater degree of purity and innocence of life than the present condition of society admits of; the doing good according to ability to all mankind; and an entire devotion of all the members, and of all they possess, to the service of God.

It is not proposed to establish a fraternity of lazy drones, or of idle voluptuous monks; neither is it intended that the members shall be ascetics—pining and wasting away their miserable lives in solitude—but an active brotherhood of the Church of Christ, exalting the standard of labor; patterns of peace, of benevolence and of religion.

If there are any in favor of such an association let them respond to this inquiry.

REFLECTOR.

For the Churchman.

The Diocese of New York.

Mr. Editor,—It has been frequently asserted, of late, and insisted upon (the more earnestly as the time for the Convention approaches) that the Diocese of New York is *vacant*, and may proceed to elect a Bishop. That this position is false, and utterly destitute of any argument to sustain it, we can readily show by referring, 1. to the Constitution and Canons of the Church, and 2. to the action of the last General Convention on the proposed canon "of the effect of suspension from the ministry." Now, in the first place, it is yet to be proved that there can be such a thing as "indefinite suspension," lawfully, in our Church. Our history furnishes no precedent of this nature—either of Bishop, Priest, or Deacon. The Constitution provides in the sixth article for the "sentence of admonition, suspension, or degradation from the ministry;" but not one word is said about "indefinite suspension." In accordance with this general provision of the Constitution the Canons (III. of 1844) enact the three distinct penalties, admonition, suspension, deposition—but not "indefinite suspension." Our first argument here is this: if such a sentence as "indefinite suspension" had been contemplated by the framers of our Constitution it would have been specifically mentioned. As the article now stands, the word suspension must be understood in its ordinary and literal meaning, which, it cannot be disputed, implies the idea of limit—a temporary interruption—i. e. a punishment for a time only. It remains for the Court in the exercise of its judgment and discretion to say how long the suspension shall continue, but to omit to specify a time, with the understanding that it is to be indefinite or unlimited, is a clear, obvious perversion of the law. Suspension in the common usage of the term is one thing; indefinite suspension is another and wholly different thing. It is not provided for in the Constitution or Canons.

Our second argument is that "indefinite suspension" and deposition are the same thing, or so nearly the same, that there is no material difference in the degree or severity of the penalties; while the Constitution and Canons make a very great and real distinction. Indefinite suspension, as in the case of the Bishop of New York, takes away all right to perform any ministerial or Episcopal act, as well as all temporalities, such as salary, &c.; and, moreover, according to an opinion now urged by some, even vacates jurisdiction. What, then, is left? A name and title, and nothing but a name and title. Of what use or benefit are these to their possessor? They are an empty mockery. Better, a thousand times, be deposed entirely. But suppose this sentence does not vacate jurisdiction; why then its illegality is made as clear as noon day, for the diocese *must* have an acting Bishop. By the Constitution of the Church, by the sheer necessity of the case, it is entitled to one; and hence a limit *must* be fixed to the suspension. It cannot be "indefinite." Now the Canon (III. 1844) makes a clear distinction between the penalties of suspension and deposition. In the fifth, sixth, and ninth sections this distinction is expressly referred to. In the fifth it is enacted that one of the three penalties mentioned in the canon shall be awarded, as, to the Court, "the offence or offences proved may seem to deserve." In the sixth it is provided in case of *contumacy* a sentence of suspension shall be passed, to be reversed "within *three calendar months*" if the accused submits himself to the authority of the Court; but, if not, sentence of *deposition* shall be awarded. Here we see plainly the distinction in the nature of the penalties and the uses which are to be made of them. The one is comparatively mild; the other the severest and *final* sentence. The one may be revoked, the other not. The ninth section also specifies the different penalties. But inasmuch as there exists no power in the Church competent to revoke a sentence of "indefinite suspension" there is no real material difference between it and deposition. It is evident that the Constitution and Canons never contemplated, as they do not provide for such a sentence.

In the second place; as respects the action of the late General Convention on the proposed canon "of the effect of suspension from the ministry." Now before it can be proved that "indefinite suspension" vacates the diocese, or (as they say) voids jurisdiction, which is the same thing, it must be shown that such a sentence is itself lawful; that the Constitution and Canons of the Church give power to the Court to award it. But I think I have made it appear that the whole argument in the case is against this position; and that such a sentence cannot be passed by any Court acting under our laws. Suppose, however, that the sentence is lawful. Does it void jurisdiction? We answer this question by a reference to the history of the action of the last General Convention in relation to the proposed canon. It will be found on pages 68, 141, 146, 153, 160 of the Journal. The canon was proposed, I believe, by the Bishop of Ohio, and consisted of three sections. The object of the *first* section was this very thing now under consideration, viz: to enact that "indefinite suspension" voided jurisdiction absolutely—"and shall be voided of any jurisdiction vested in him, at the time of his suspension, by the sentence," &c. This canon was passed in the House of Bishops; was sent down to the House of Clerical and Lay Deputies, and by them this very section was wholly stricken out, as was also the third, and the word "limited" before suspension in the second section. Thus amended it was sent back to the Bishops. They refused to concur. A committee of conference was then appointed by each House. These committees met but could not agree, and were therefore discharged from the further consideration of the subject. It appears, then, from these facts, that the proposition that the sentence of indefinite suspension voided jurisdiction, or should do so, was presented to the General Convention, and was by them rejected. The House of Bishops, it is true, acceded to it; but the other house refusing to concur (even after the most mature deliberation of the subject) it was negatived by the Convention as a body. We have their sense, negatively, in the regular course of legislative action, on the question—does indefinite suspension void jurisdiction? They say it does not. The Church deliberately and steadily refused to make that a law for which men are now contending. But they did more than this. They refused to recognize the distinctions which that canon sought to establish as to the kinds of suspension. They struck out the first section wholly, which related to *indefinite* suspension; and the word "limited" in the second section; thus saying, in effect, that all suspension was limited. They declined to make any distinction. The canon as amended by the House of Clerical and Lay Deputies was, agreeably to the language of the Constitution and Canons, on suspension from the ministry. They knew nothing of indefinite suspension; *therefore* it was unnecessary to insert the word *limited* in the second section. The word was superfluous.

The Diocese of New York, therefore, is *not* vacant. The Church has been asked to say, and has firmly refused to do so—that indefinite suspension voided jurisdiction.

But the truth is, the sentence itself is not known to the Constitution of the Church. It has neither law nor precedent in our history in its support.

W. N. Y.

For the Churchman.

The True Course.

Mr. Editor,—We are approaching a period to which not only the members of the Church, but a considerable portion of the world have been looking forward with great anxiety. The Convention of the Diocese of New York is to assemble under circumstances which the foresight of the most gifted, a few years since, could not have contemplated. It is placed in a new and untried position, and every one of its steps should be taken with the greatest prudence and care.

Ought it to notice the great matter which is expected to agitate it? This is the first question which its members are required to determine. I pray that their determination may be in the negative; for right principle seems to demand such a decision. The diocese is placed in its anomalous condition by a canon of the General Convention that in its operation almost positively and inevitably occasioned the result which has been reached. Taking into account the advantages which it puts in the hands of the prosecuting party, and the rights of which it deprives the accused, we may safely say that it would be difficult for any man to be arraigned under it and escape. The canon is therefore most grossly unjust. Nevertheless the action from which we suffer has been according to its letter, and therefore we are bound to submit. The remarkable state of things which that action has produced most certainly calls for new legislation; but from whose hands? by what body? Is it possible for the Diocese of New York by any resolve to correct proceedings which have been sanctioned by the General Convention? Can it abrogate or modify that obnoxious law? Can it pass any resolution which will make the inequitable canon more consonant with the ordinary claims of reason and justice, and more consistent with the demands of experience? If not, how may it attempt to prevent the result which the regular operation of that law, however much predetermined, has occasioned? It seems to me submission, quiet submission is its only course. Patient and unresisting endurance of the evils which have been brought upon it may attract the attention and possibly excite the pity of the men to whose designs these evils may be traced. Meek obedience may receive its reward in a removal of the punishment by the legislative body which, as all the circumstances would seem to prove, unwittingly imposed it. But any attempt to correct by diocesan action what has been done by authority of the General Church—any diocesan resolve having for its object to make the direct consequences of that canon other than it orders—any attempt to set it at naught on the one side by evading the penalty it has imposed, or on the other to force the resignation it has not imposed, is unauthorized resistance and unworthy disobedience. We must take the law as it is. We must endure all it exacts. To act otherwise would be entirely wrong. For the diocese to endeavor by legislation to make the sentence less or more than it is would be as unlawful, as devoid of principle, as for an individual to attempt an evasion of a diocesan canon.

The diocese should remember that the sentence puts it as well as the Bishop under discipline. It shares the penalty with its diocesan. Well will it be if it imitates his lofty and at the same time meek example. Well will it be if the entire Convention is actuated by the gentle and submissive spirit which distinguishes its head. Well will it be if in the proceedings which will be attempted there is the same recognition of the right of law even when it not only is not according to our will but is actually oppressive, as is maintained by that distinguished and patient sufferer. A good example is always to be followed. Let not this one be lost. The diocese cannot do better, it ought not to aim at doing better than, like its head, to endure with composure the evils it has no power to remove.

The diocese partakes of the punishment of its Bishop; and, as far as this matter is concerned, it is suspended with him. It may legislate for other things, but the power to control this is placed exclusively in the General Convention. The authority which passed the law is alone competent to alter it. To that authority only can we have recourse in our present exigencies. The true course, the course of principle, therefore, is to exclude this painful matter from the proceedings of the approaching Convention.

And this is the course indicated also by expediency. Men's minds are yet too much excited to do justice to the merits of the case. The trial was comparatively recent, and since it transpired much has been said and done tending to prevent the coolness and calmness, the considerate impartiality which is needed to do justice to the subject. Too many of the members of the Convention will be actuated by a violent party spirit, or an equally violent personal feeling and bias, to afford a fair chance of a just and equitable disposal of any question bearing upon the present position of the diocese in relation to its head. We want more time for reflection. We want more time for an examination of the many great principles which are connected with this unhappy and remarkable case. We want more time for prayer. Public feeling has been much excited; the influence of it was felt even during the progress of the trial; and the same influence is still very powerfully exerted. Time must elapse before this potent hinderer of truth and righteousness will cease its inequitable action. Let a few more months pass away and there will transpire other things calculated to attract the general attention of the people and divide them into parties. The popular voice will then cease to affect unduly the momentous interests involved in the trial of Bishop Onderdonk, and legislation upon it may more safely be attempted. The period at which the next General Convention will assemble will be quite soon enough to give a chance that the questions to be presented will be tried on their merits.

The ensuing Convention should avoid entertaining any thing directly or indirectly connect-

ed with the presentment and trial of the Bishop, because at present it is impossible to discuss the points involved without creating an unhealthy excitement. With the feelings that the members now have, if these points are introduced, there will be much said respecting the Bishop and his friends on the one side which the other side will not quietly endure: crimination and recrimination will be the result: angry passions will be aroused, and harsh sayings volunteered which will be at variance alike with the friendly relations and personal peace of the individuals and the good of the Church. It is not necessary to run the risk of all this. It is better to exclude from our deliberations questions the consideration of which may do so much and such extensive injury, and refer to the General Convention the matter in dispute. We have enough of misconception, misunderstandings, false relations and ill-will already: the holy cause we profess to love and serve requires that we avoid all unnecessary introduction of things by which such consequences may be retained and augmented. It is admitted on all hands that we want quietness and peace: let us then be very careful not to take a step so certainly productive of war as making the case of the Bishop a subject of discussion.

If the Convention leaves the matter untouched it will furnish a glorious example of quiet submission and patient endurance. It will show to the world that it recognises in law a majesty and sacredness which even the most aggravated and excruciating sufferings cannot induce it to oppose. It will declare more explicitly than it could by any resolution it might pass that it discerns the truth that to endure the inconvenience and apparent loss resulting from the enactment of a proper ecclesiastical authority, is to suffer the will of God. It will manifest a preference for order, and a desire for calm and dispassionate counsels had in the proper place and in the legal way, rather than for stormy strife and questionable enactments. Its dignified resistance of every thing which may be opposed to a calm and silent submission to an unmerited punishment, will be plain proof that the leading and influential members of our Church are piously mindful of the entreaty wherein St. Paul says, "*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.*"

UNUS.

For the Churchman.

Rev. Sir,—Be pleased to publish for the benefit of the "less informed" the following extract of a letter received from a bookseller dated Richmond, Va. Aug. 12, 1845, and the list of returned Tracts:—

"The Tracts of your Society's publication, which I have purchased of you, and which I now return, and beg you to receive and give me credit for on account for what they may be worth to you. They are Tracts that do not suit in this Diocese in the present times; I have been subjected to annoyance and difficulty in consequence of having them, have been branded as a Puseyite, and charged with being an agent for secretly disseminating poisons through the Diocese. Some *selections* from your publications will still be recommended here, but none I presume of the kinds I now return."

The following list comprises the number and title of the Tracts, together with the name of the author, as far as can be ascertained: all of them have been altered from the original, when necessary to make them rigidly conform to the doctrines and principles of the Protestant Episcopal Church, in consonance with the Prayer-book.

112. On the Nature of Sin, by Bp. T. Wilson.
115. Self-Examination, by do. do.
122. Christian Liberty, by A Layman.
125. A Letter on Infant Baptism, by Rev. W. B. Knight, A. M.
128. What will your neighbors say, an English Tract, author's name unknown.
132. The Troublesome Garden, an English Tract, author unknown.
140. Sunday the Sabbath a delight, an English Tract, author unknown.
142. Richard Nelson, Part I., commendatory of Sunday schools, the Prayer-book, writings of Bishop Wilson, author's name unknown.
143. Do. Part II. on Adult Baptism, author unknown.
151. The Reformation and duty of keeping to its principles, Rev. F. W. Faber.
152. The Death of Christ, or Tracts for Good Friday, published by the Religious Tract Society, London.
153. Ancient things of the Catholic Church, Rev. F. W. Faber.
154. An Explanation of the Church Catechism, by a Presbyter of Dunkeld and Dunblain.
158. The Church a Safeguard against modern selfishness, Rev. F. W. Faber.
159. Church Doctrines a witness against worldly times, Rev. F. W. Faber.
160. The Church Calendar a help against time, Rev. F. W. Faber.
162. Evangelical Truth and Apostolic Order, by Rev. W. Gresley.
165. Holy Thursday or Ascension Day, unknown.
169. The Day of Judgment, Rev. Dr. Pusey.
170. The Unbaptized Skeptic—a true story, by a Clergyman.
171. The Nature and Benefits of Holy Baptism, London, published by Burns.
172. The meaning of the word Baptism, London, published by Burns.
175. A Plain Catechism of the Church, London, published by Burns.
176. Devotions for the morning and evening of every day in the week, London, published by Burns.
177. Outlines of the British Church, London, published by Burns.
178. How shall I understand the Bible, London, published by Burns.
179. The Daily Worship of God in his Sanctuary, by Archdeacon Manning.
173. What is the true construction of the terms Priest, Altar, Sacrifice, Bp. Henshaw, of Rhode Island.
174. The Apostolic Ministry, Bishop Henshaw, of Rhode Island.

Of these Tracts five editions have been published of 2—four editions of 7—three editions of 8—two editions of 6, and a second edition of the remaining ones will be published in a few days—verily our Virginia friends have been slow in discovering the Puseyism, seeing that some of them were printed before Dr. Pusey was born.

That the Prayer-book may become condemned as Puseyite will not astonish the writer, it is an antiquated article not comporting with the improvements of the age. If Presbyters, sitting in their desks or chancels, allow laymen to read prayers, omitting the Anti-Communion Service, and the Absolution, it is of course to be presumed that their congregations are sufficiently pure to need not the admonition and cautions contained therein, and that "vain repetitions" are a useless consumption of time;—extempore prayer is more novel.

An Evangelical Presbyter not long since remarked to the writer, "What, sir, do you think I'll be prevented from using extempore prayer? No sir. The Church shan't prevent me." Such pure minded persons possibly need not "self-examination" or caution against "The nature of sin," nor to allow of "Christian liberty" beyond themselves, nor need of weeding their own "Troublesome Garden," or of deeming "The Sabbath a delight;" no need of reflection on "The Death of Christ," or the comfort of "Holy Thursday," or belief in "The nature and benefits of holy baptism," or of regard for "Evangelical truth and apostolic order," have no wish to disseminate the principles of "The Reformation and duty of keeping to its principles;" "The ancient things of the Catholic Church," "The Church a safeguard against worldly times," "Church Calendar a help against time," "What is the true construction of the terms Priest, Altar, Sacrifice," or "The apostolic ministry," or even "How shall I understand the Bible;" hold "Devotions for the morning and evening service of every day in the week," unworthy their regard, "The daily worship of God in his Sanctuary" entitled to no favorable consideration, while "The Day of Judgment" may be postponed to a more convenient season.

One object in publishing the list of Tracts returned is to apprize purchasers of their estimation in Virginia, that they may not put themselves and the society to the inconvenience of having to make returns and allowances after a lapse of several months—and more especially as G. L. of Warrenton, Va., and G. W. R. of Philadelphia, in their Christian-like language and style, only condemned seven of the Tracts of the Society, four of which are not in this list, and three of them not among the returned. Among the seven Tracts condemned by those two worthies, was one by Dr. Hawkins, provost of Oriel College, friend of Archbishop Whately and principle of the Anti-Puseyite leaders. Truly they must be Solomons of the Age!!!

B.

The Churchman.

New York: Saturday, Sept. 20, 1845.

The anomalous position of the Diocese and the intense and conflicting feelings that exist in relation to its ecclesiastical head suggest the fear that our approaching Convention will be one of unusual excitement. We do not participate in this fear. The preliminary question of membership is one that all are interested in settling on a liberal principle, and hence the difficulties with which it is beset will probably vanish before a spirit of mutual conciliation. In regard to questions of deeper interest there is a strong and general persuasion that what the Diocese most needs is quiet. It seems also to be pretty generally admitted that there is no power in the Diocese adequate to its relief, and that the evils growing out of the sentence of the late Episcopal Court must be borne with patience until the General Convention, to which alone the Court was amenable, shall have had the opportunity to put an end to them. In this state of things it is the obvious dictate of good sense and Christian temper to abstain from the introduction of topics the discussion of which will be productive of evil without any counterbalancing good.

Actuated by this feeling they who regard the sentence as unauthorized by the Canon and as an infraction of Diocesan rights, and who would be glad to see a resolution of Convention to this effect, have sacrificed their wishes and consented to abstain from an attempt the success of which would not compensate for the painful excitement which it would produce. Thus far, indeed, we have seen no indications of a like conciliatory course on the other side, but have been led to expect that attempts will be made, either openly or covertly, to declare the Diocese vacant or to coerce a resignation. The former of these propositions, however, is so extravagant and repugnant to fact, the latter so unjust, ungenerous and futile, and both are so sure to widen existing differences and excite into angry commotion elements which have now partially subsided, that they will find we apprehend little favor from considerate men. Possibly they who have entertained the intention of introducing resolutions of this complexion may by this time have become convinced of their futility and resolved to abandon them. Such a procedure would gain them friends and would allow the Convention to bring its necessary business to a speedy close without any interruption of its harmony. If, however, it be deemed advisable by those on the opposite side to introduce resolutions of the kind anticipated, it will only be, we presume, with a view to ascertain the sense of the Convention. The minds of men (it is only the infant mind which is a "*tabula rasa*") on both sides are doubtless already pretty well made up, and both sides we are inclined to believe will account it a saving of time and temper to bring matters to as speedy an issue as courtesy and propriety will allow.

What confirms us in our augury of a peaceful Convention is the better disposition which prevails in regard to the Bishop's support, for we understand that many who regard resignation as the proper cure for existing evils, are still in favor of continuing the salary. Such evidences of good feeling are like oil on the troubled waters, and will do much to give us a happy issue out of our difficulties.

The chief ground of our hope, however, is the desire felt for quiet and repose; for if this desire be as deep and extensive as we believe it to be, it will predominate in the Convention and give tone to its proceedings.

It is some weeks, perhaps months ago, that a daily paper of our city attempted, in its blustering way, to excite the odium of its readers against a portion of our clergy in consequence of a "Circular" sent, as was alleged, to all the clergy and in order, as was insinuated, to combine them in an attitude of hostility to the laity, and to stifle the freedom of debate at the ensuing Convention. Since then other kindred journals have prolonged the blast, and one in particular has from week to week poured forth a flood of virtuous indignation against the audacious authors of the "Circular" for their craft and presumption. When the assault was first made we were requested to publish the said "Circular" in order to expose the groundlessness of the complaints. This we were averse to do because we thought that to deprive the opposition of one topic of declamation would only lead them to seek out or invent another. Now, however, that they have expended their breath and the Convention is at hand, we give the document in order that the public may see how gratuitous the clamor which has been raised against it.

One expression in the letter has been tortured to receive a meaning which it was never intended to convey. It has been pretended that the expression "without debate" intimated an intention on the part of those who adopted it to deprive their opponents of the opportunity of freely and fully expressing their sentiments on the floor of Convention. How such an intention could possibly be carried into effect we are at a loss to imagine; but we have no doubt that if any such intention or wish had been expressed or implied the letter itself would long have been published. For, though neither printed nor published, we are not aware that it was issued with any injunction of secrecy; and if it had been we doubt whether such an injunction would or ought to have prevented any into whose hands it might fall from exposing to merited confusion any persons who could be weak or base enough to make a secret attempt to check the freedom of debate by any unfair or dishonorable means. We never understood the expression to mean more than that the minds of those who adopted it were so definitely made up against the two points proposed, that while they would cheerfully concede to those who might favor them the privilege of discussing them *ad libitum*, they would themselves prefer, if allowed, to give a silent vote. We are confident, moreover, that there was no wish to carry this silence beyond the bounds of courtesy, but merely to abstain from encouraging prolonged and unprofitable debate. It is not to be disguised, however, that a very strong conviction was entertained that both the resolutions—the former especially—were so disorganizing in their tendency as to carry their own refutation to all the lovers of Church principles and good order.

REV. AND DEAR SIR,—The undersigned address you at the request of several of the Clergy of the city of New York, about twenty-five in number, who having interchanged their views in regard to the present state of the Diocese and the principles which ought to govern their action at the next Convention, find themselves agreed on the following points:—

1. That the Rt. Rev. BENJAMIN T. ONDERDONK, D. D. though suspended, is the Bishop of the Diocese of New York.

2. That if the Bishop of the Diocese is able and desirous to resign his Diocesan jurisdiction, his resignation can only be made, agreeably to the Canons, to the House of Bishops, or to a majority of the Bishops, who are exclusively invested with authority to judge of the propriety and expediency of such a measure: and that as neither the Diocese nor a Convention of the same is canonically empowered to receive an Episcopal resignation, nor to judge of the validity of the reasons moving thereto, so the Convention cannot properly originate the question of the propriety or expediency of such a step.

Resting on these grounds, and desirous to preserve peace, harmony and due subordination at the next Convention, the clergy above named further agree to resist by vote without debate any motion which may be made

1. To declare the Diocese vacant.

2. To request or recommend a resignation on the part of Bishop Onderdonk of his Episcopal jurisdiction.

The undersigned were requested to correspond with such of the clergy out of the city of New York as agreed with them in sentiment and action at the last Convention to ascertain how far their views corresponded with those above expressed. Without the least wish to prescribe to their Brethren, but simply with a view to secure that agreement of sentiment, and that unity of action which have marked our Conventions heretofore, and which it is extremely desirable to retain in the present afflicted state of the Diocese, they take the liberty to make known to you these points of agreement, hoping they may meet with your concurrence, and to solicit from you a reply expressing your own sentiments and as far as you may be able to inform us, the views of the clergy in your vicinity and of such of the laity as may probably represent your parish or the neighboring parishes in the next Convention.

We may well trust that the good Providence of GOD will in his own time bring deliverance to his Church from the dangers and distractions which afflict her. Let us but continue faithful to her, and more zealous in the discharge of duty, and the present chastisement shall end in bringing to her greater strength and peace.

Begging the favor of an early reply, we remain, Rev. and dear Brother, your faithful and affectionate Brethren in Christ.

THOMAS LYELL,
WILLIAM BERRIAN,
SAMUEL SEABURY,
EDWARD N. MEAD,
CHAS. W. HACKLEY.

The Niagara Courier of the 3d inst. contains a letter addressed to the editor by the Rev. Lloyd Windsor, in reply to a covert attack made on him the week previous in the same paper by the Rev. George Denison. Mr. Denison, it appears from Mr. Windsor's letter, had been invited a few weeks before the time of writing his letter to preach for Mr. Windsor, and had preached for him; but because he did not receive a second invitation he takes offence, and comes out with a complaint to the public that Mr. Windsor has *denied* him the privilege of again preaching in his pulpit, and volunteers a defence of the sermon which he had preached before. We could hardly believe that there was a clergyman in the Church who would be guilty of such indecency, but on turning to the Almanac we find that there is a Mr. George Denison settled in Ohio. Our chief object in referring to the matter is to give the concluding part of Mr. Windsor's letter, which will teach others, we hope, as well as Mr. Denison, to be more discreet in their language in reference to those who maintain the innocence of the Bishop of New York:—

Near to the close of his letter I was particularly struck with the following passage:—"Who now publicly abet crime, and cover up impurity? Who now while they cry the Church! The Church! are trampling upon her most sacredly constituted authorities, and defying the decisions of her highest tribunals? Whose language is now 'sweeter than butter having war in their heart?' Whose words are now 'Peace! Peace! while they be very swords?'" The allusion conveyed by this last clause is probably to a sermon that I preached on Sunday morning (24) in which I laid some stress on the duty of cultivating peace among the members of the Church. But it seems my Brother from Ohio (who heard it) was so fully bent upon war, so resolved to battle against Puseyism, which he was sure to find the moment he was once fairly upon the soil of New York, that the words of the gospel of Peace were "very swords" to his soul. This rebuke of his is meant, I suppose, to remind me that this is no time for peace, even in a quiet, village congregation, that I have mistaken my calling as a minister of the "Prince of Peace," and the pulpit instead of being a place from which the sinner is to be converted, the mourner comforted, the inquirer instructed, the anxious and troubled conscience relieved, is to be turned into an arena for perpetual controversy, and made to ring with the onset against Puseyism. I am sorry that a sermon on the subject of peace among Christian brethren should have given offence to an evangelical minister of the gospel.

But the language and the reference in the first part of the passage I have quoted above, is far more objectionable. It alludes to the case of the Bishop of New York—a topic which in this connection, is strangely introduced. What does it mean? Another rebuke, I presume, for *opinions* which the writer well knew I held upon this subject. But it is couched in language exceedingly severe and improper, to come from any man, much more from a clergyman,—"Public abettors of *crime*—coverers up of impurity—defiers of the most sacred authorities of the Church."

Now I would ask in all humility, who has clothed a minister of the gospel with authority to use such language of invective and denunciation against his brethren? The commission of Jesus Christ gives him no warrant for it. The gospel of love, and charity, and forbearance, does not sustain him in the use of it. One would suppose that I, and those who thought with me, on this subject, were the most guilty beings on the face of the earth. The writer so declares, and so means to be understood. For we are not at liberty to believe that the author of these sentiments is unacquainted with the true meaning of words, and the full purport of what he has written. I am only amazed at the *source* from whence it comes.

We have ventured in the exercise of private judgment, and denying the infallibility of any human tribunal, to express our doubts as to the correctness of the verdict in the trial of the Bishop of New York; we have been so unfortunate as not to be convinced by the evidence which was there adduced. Does this, then, subject us to the grave charge of abetting crime, and covering up impurity? Such an imputation could proceed only on the supposition that we were cognizant of the guilt of the accused party—that we knew and believed the fact; thus making us out all to be hypocrites. What we have done is to question the truth of the verdict and the justice of the trial. Every body must see that this is a totally different thing from "publicly abetting crime."

This is indeed a singular charge, coming from one whose pen, no less than lips, should be guided by discretion. The Court can impose and enforce its sentence, and no one ought to resist it: but the Court has no right to impose its verdict upon the private judgments of the members of the Church. This would be sheer, downright popery of the dark ages; saying, in effect, the Court is infallible, and he who dares to express his dissent from it, is worthy of anathema. Our brother deceives himself when he supposes he is in the "fore front" of the battle contending against Rome. Why! Rome herself, in this enlightened and tolerant age, would be ashamed of such proscription and denunciation of brethren for opinion's sake on a mere question of fact. To say nothing of Christian charity, common justice and common sense required that he should give us equal credit with himself for the honesty of our intentions and the uprightness of our opinions.

But we are only public abettors of crime for thinking the Bishop innocent; it would appear also that the sacred authorities of the Church have been "trampled upon," and the decisions of her highest tribunals "denied." By whom, when, and where was this outrage committed? The sentence suspends from the performance of all ministerial and Episcopal duties. Has this been violated? Has the Court been defied? The world knows that these charges are not true. From the very hour the sentence was pronounced, to the present, it has been religiously and scrupulously observed. As to the Professorship in the Seminary, though the sentence *did not reach that*, the Bishop has suspended himself from the office. On the question of formal removal, the Trustees have deemed it the most Christian course not to push matters to extremes, while grave questions of law were pending in the Church, respecting that unhappy case.

It is painful to see with what unrelenting severity a certain class of persons in our Church are treating the Bishop of New York, even after the sentence; and not satisfied to have their own way, are breaking fellowship with their brethren because they will not join them in this crusade against humanity. It was a maxim of even heathen morals, "summum jus, summa injuria"—i. e. in affecting to carry out the law, in extreme justice, men are guilty of injustice and persecution. And so I think it is in this case. We seem to have forgotten whose disciples we are; that mercy is not only one of the most lovely, but most pervading and prominent features of our religion—that without charity for one another, which "hopeth and believeth all things," and is "kind," we are deficient in the noblest attribute of the Christian. To differ from the verdict of the Court, and think the Bishop of New York innocent, is not to be a "public abettor of crime," unless, indeed, it is a crime to deny the infallibility of the Court. Our brother in advancing this charge has shown himself to be much nearer Rome, to have much more of her spirit than perhaps he is aware of.

We add a few items of foreign news to our last week's summary. For the first paragraph we are indebted to *The Tribune*, a correspondent of which paper extracts it from *The London Tablet*. We give it for what it may be worth, although *The Tablet's* authority seems to be unquestionable.

Dissolution of the Jesuits in France.

"We are happy in being able to inform our readers that the Father General of the Jesuits, although unaccountably averse still to any official contradiction of this great official falsehood, has directed letters to be written privately by that excellent Catholic layman, Mr. Charles Weld, now at Rome, to various friends of the society here, in which Mr. Weld, repeating the substance of an hour's private conversation with the General, positively states, that not only M. Guizot's official statement, but every other one which has appeared in the newspapers or elsewhere, on the subject of M. Rossi and his mission, is utterly false; false in the aggregate; and false in every detail; and false alike to the letter and in spirit. Mr. Weld is authorized by the General to state, that no concession whatsoever was made to M. Rossi, either by the Pope or the General—that he utterly failed with both—and that every request he made was unequivocally and without compromise rejected. This is good intelligence indeed, however tardy; but we must repeat that we could have wished it to have been communicated to the world in a more official manner; or, at all events, that the acts of the French Jesuits had not been of such a character and so timed, as to serve in some degree to corroborate the lying words of the French minister."

We cordially commend the article of "Unus" to the consideration of our readers, who we have no doubt will unite with us in thanking the author for his sound and seasonable suggestions. "M. N.," we know, means well, though but for this and for the fact that the author has before laid us under many obligations by the graver productions of his able pen, we confess we might have hesitated to insert his piece. Not that there is any thing wrong in such pleasantry, but that the *animus* is very apt to be misunderstood. "W. N. Y." is as usual full to the point.

☞ Clergymen from the country who desire to avail themselves of the arrangements which have been made to extend to them the hospitalities of the city, will be pleased to leave their names with Mr. Sparks at the office of the Churchman, or at No. 20 John street.

Clerical Changes.

The Rev. Samuel C. Kerr having resigned the rectorship of St. Paul's parish, Prince George's co., Md., and accepted a call to that of All Faith, St. Mary's co., requests all letters and papers to be addressed to him at Charlotte Hall, St. Mary's county.

The Rev. C. A. Foster has accepted the rectorship of the parish at Muncy, Pa., and requests his letters and papers directed accordingly.

THE ORATORIO OF THE SEVEN SLEEPERS.—This splendid musical composition will be performed by the "New York Sacred Music Society," at the Tabernacle, on Wednesday evening next. The Society are taking great pains to produce this Oratorio in very handsome style, for which they deserve the patronage of the public.

NEW YORK BIBLE AND PRAYER BOOK AND PROTESTANT EPISCOPAL TRACT SOCIETIES.—The Treasurer and Agent begs leave to say that both these Societies much need pecuniary aid, which he kindly solicits from the Rectors of those Churches that have not contributed by collections the present year. It will afford him much pleasure to be able to record the liberality of every congregation in the reports to be published soon after the close of the present month, which terminates the fiscal year of both the Societies.

The Prayer Book in French is in progress of printing, and the Church Almanac for 1846 is intended to be published by the time of the meeting of the Convention.

THOMAS C. BUTLER,
Treasurer and Agent Church Depository.

Married.

On the 11th inst., by the Rev. Mr. Tiffany, Mr. SIMEON W. SPAFORD to Miss CHARLOTTE LOUISA SHARPE.

Died.

In this city, on Tuesday the 9th inst., Mr. WILLIAM WEED, aged 62 years, 2 months, and 5 days.

Calendar.

September.

21. Eighteenth Sunday after Trinity. St. Matthew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

October.

5. Twentieth Sunday after Trinity.
12. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Notices.

Diocesan Convention.

Notice is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the City of New York, on WEDNESDAY THE TWENTY-FOURTH DAY OF SEPTEMBER next, at TEN O'CLOCK in the morning.

BENJAMIN I. HAIGHT, Sec'y.

New York, August 20, 1845.

☞ In accordance with Section 5 of Canon II, the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A special meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 22d inst., at 7½ o'clock.

THOS. P CUMMINGS, Rec. Sec'y.

N. B.—A full and punctual attendance of the Board is very desirable, as business of importance in relation to the proposed new Floating Church is to be transacted.

New York, Sept. 20, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A special meeting of the Board of Trustees will be held at the Church Depository, No 20 John st., on Tuesday evening next, 23d inst. at half past 5 o'clock.

DAVID HUBBELL HOYT, Rec. Sec'y.

☞ The Annual Meeting of the Protestant Episcopal Tract Society for the Election of Officers and Trustees, will be held at the Church Depository, No. 20 John street, on Wednesday, September 24th, 1845, at five o'clock, P. M.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A special meeting of the Board of Managers will be held at the Church Depository, on Tuesday next, 23d inst., at 5 o'clock, P. M. At which time the Annual Report will be submitted.

Sept. 20. WM. H. BELL, Rec. Sec'y.

☞ THE ANNIVERSARY CELEBRATION of the "Protestant Episcopal Tract Society," "New York Bible and Common Prayer Book Society," and "The Committee of the Convention of the Diocese of New York, for Propagating the Gospel within the same," will be held at St. Thomas's Church, on Wednesday evening, the 24th inst., at half past 7 o'clock. A collection will be made in aid of the funds of the Education Fund of the Diocese.

THOMAS C. BUTLER,
Sept. 20. *Ch'n of the Joint Com. of Arrangem'ts.*

THE PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.—A meeting of the Trustees of this Society will be held on Monday next, at 5 o'clock, P. M., in the Trinity Church Vestry Office.

Sept. 19. WM. H. HARISON, Sec'y.

N. B.—The punctual attendance of the Trustees is requested, as the business of the Society is embarrassed, and its interests are suffering by the delay of the action of the Board. A larger quorum is necessary. W. H. H.

ST. CLEMENT'S CHURCH having undergone extensive alterations and improvements, will be re-opened for Divine Service on Sunday, 21st inst., at 10½ A. M., and 4 P. M. Sept. 20.

NOTICE is hereby given, that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Tuesday, September 23d, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

Aug. 26—4t JOSEPH HUNTER, Sec'y.

GRACE CHURCH.—The congregation of Grace Church will meet for Divine worship on Sunday, the 28th inst., in the Lecture Room of the Stuyvesant Institute, No. 659 Broadway, at the hours of 10½ o'clock, A. M., and 3½ o'clock, P. M. Sept. 20.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3½ P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

☞ The Rev. EDWARD Y. HIGBEE, D.D., will preach on Sunday evening next at the "Anglo-American Free Church," No. 406 Broadway. Divine service to commence at 7½ o'clock. Sept. 20.

☞ The French Church (corner of Franklin and Church streets) will re-open on Sunday next, 21st inst.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 11th of September the Treasurer has received the following contributions:

Monthly offerings of St Mark's ch, N Y, per Rev Dr Anthon, of which $20 are tithes of a clerk, and $10 are for Missions in Ohio, $46 25; J P Mumford, New York, $5; for Western Missions, from an Eastern sailor, $5; St Paul's ch, Springfield, Ill, Rev Charles Dresser, in part of pledge of 50cts from each communicant, $17; St Paul's ch, East Chester, N Y, for the Jewish Mission, $25 25; from a member of Grace ch, N Y, $20; Grace ch, Camden, S C, $3 80; a country parish, Eastern Shore, Md, $1; St John's ch, Waterbury, Ct, Rev J L Clark, $73; through J Loney, R A in Md, Christ ch, Cambridge, Md, Nashotah Mission, $20; Rev S Wilmer, per Rev Mr Atkinson, half, $13 78; St Thomas's parish, Baltimore co, $30; St Stephen's ch, Severn parish, half, $3 50; St Mary's ch, Bayou Gonla, La, half, $8; St John's ch, Ellicott's Mills, Md, $6; St Matthew's and St Mark's, Prince George co, half, $8; Christ ch, Mount Savage, half, $4 09; Chester parish, Chester Town, for Missions in the West, $4; Missouri and Iowa, $2—$6—$99 37; balance of interest on twenty-five shares of Bank stock, legacy of the late James Worth of Sharon, Bucks co, Pa, half, 87½. Total, $296 54.

THOMAS N. STANFORD, Treasurer,
Sept. 17, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of September 10th, the Treasurer acknowledges the receipt of the following amounts:

From St Mark's ch in the Bowery, N Y, per Rev Dr Anthon, monthly offering, for China, $11 75; Zion ch, Newport, R I, half year's contribution for support of Benjamin Watson, Africa, $10; St John's ch, Georgetown, D C, by Major Thomas, half year support of L Thomas, Africa, $10; Rev R B Drane, D D, Wilmington, N C, earnings of children of a family in his parish, $5; Horace Binney, jr, 2d payment for Constantinople, $25; through J Loney, Esq, R A, Baltimore, viz: Rev S Wilmer, per Rev M Atkinson, half, $13 78; St Stephen's ch, Severn parish, half, $3 50; St Mary's ch, Bayou Gonla, La, half, $8; St Matthew's and St Mark's, Prince George co, half, $8; S school, Chester parish, for support of Clement F Jones, Africa, $34 37; Christ ch, Mount Savage, half, $4; Chester parish, for Constantinople, $13 78—$85 43. Total, $147 18.

J. SMYTH ROGERS, Treasurer,
New York, Sep. 17, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From J W Burtiss, annual subscription, $4; St Michael's ch, Bloomingdale, Rev Wm Richmond, rector, $9 46; Rev Wm Richmond, annual subscription, $4. Remitted by Charles Seymour, Esq, Treasurer Diocese Western New York—St Paul's ch, Oxford, $8 09; Trinity ch, Fredonia, $3; St Paul's ch, Paris Hill, $1; St Clement's ch, Weathersfield Springs, 50 cts. J Smyth Rogers, Esq, donation, $5. Total amount, $35 05.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Sept. 17, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Wm Richmond, annual subscription, $2; St Paul's ch, Troy, Rev R B Van Kleeck, rector, $20. By Charles Seymour, Esq—St Stephen's ch, New Hartford, $2; Grace ch, Waterville, $1 60—$3 60. Christ ch, North Canaan, Ct, Rev G W Fash, $2. Total amount, $27 60.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Sept. 17, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 9th inst., the following contribution, viz:—

From St Paul's ch, Troy, Rev R B Van Kleeck rector, $79 78.

C. N. S. ROWLAND, Treasurer,
Sept. 16, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 9th inst, viz:—

From H L, donation, $20; St Ann's ch, Morrisiania, Rev Charles Aldis, $18 25; St Michael's ch, New York, Rev Wm Richmond, $11 46. Total amount, $49 71.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Sept. 17, 1845. 55 Water street.

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.

Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.
Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm. Berrian, D.D.
The Forest of Arden. A Tale illustrative of the English Reformation, by the Rev. W. Gresley, M.A.
The Siege of Lichfield. A Tale illustrative of the great Rebellion, by the Rev. W. Gresley, M.A. Price 75 cents.
Bernard Leslie. A Tale of the last Ten Years, by the Rev. W. Gresley, M.A. Price 75 cents.
The Danger of Dissent. A Tract; being chap. XVIII. of Bernard Leslie.
Charles Lever, or the Man of the Nineteenth Century, by the Rev. W. Gresley, M.A. Price 75 cents.
A Treatise on Baptism, by Rev. Alexander Hay, of Virginia. Price 37½ cts. Sept. 13.

Royal Gurley—Auctioneer.

REV. DR. MILNOR'S LIBRARY.—This extensive and valuable Theological Library, embracing in its variety the works of the most eminent Divines of modern times, will be sold at public sale by Gurley & Hill, at the New York Long Room, 169 Broadway, on Wednesday afternoon and evening 24th, commencing at 4 o'clock. So full and complete a collection of important works in this branch of Literature has not been offered for public competition in many years; many rare old Books of the 17th century will also be found among them. Catalogues are ready.
Sept. 20—t$

REV. PALMER DYER'S LIBRARY.

CATALOGUES of the above Library of valuable and well selected books (to be sold at auction on Tuesday evening, Sept. 23d, commencing at 4 o'clock, by Bangs, Richards & Platt, at their Sales Room, 204 Broadway,) are now ready. The Library contains more than 1200 volumes, among which are some old books of sterling value. As a whole it offers inducements to Theologues seldom met. The Books may be examined at the Sales Room on Monday and Tuesday 22d and 23d inst., and catalogues may be procured there, as well as of the undersigned, from whom any information respecting the above may be obtained.
HENRY M. ONDERDONK & CO.
Sept. 20 25 John street.

BROWN'S POINT SCHOOL.
REV. JOHN CROES, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman.
Sept. 20—2m.

HOUSEKEEPER WANTED.—A Lady to take the general charge of a family of children who have lately lost their mother. One who is capable of instructing the girls in a good English education, and who would be willing to go into the country is desired. A widow, between 30 and 40 years of age, and a member of the Episcopal Church would be preferred.
For particulars inquire at No. 151 McDougal street, New York. Sept. 20—3t

CHURCHMAN'S LIBRARY.—The 9th No. of the 2d volume, for September 1845, of this periodical is now out, containing in part Bowden's Life and Pontificate of Gregory VII.
The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.
J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, Sept. 20, 1845.

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The NEW YORK SACRED MUSIC SOCIETY have engaged the services of the undersigned to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:
1. The Method of Teaching,........10 lectures.
2. Harmony (Theory of Musical Composition,)..........10 "
3. Musical Æsthetics (Taste, Style, &c) 4 "
4. The Violin..........10 lessons.
Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.
Tickets of admission $5.
EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.
Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.
Tickets and list of performances to be obtained at Lockwood & Son's Bookstore, 411 Broadway, and at the Music Stores. Sept 13—tf

MOUNT WASHINGTON COLLEGIATE SCHOOL, 43 West Washington Place, under the care of Messrs. HUBBS & CLARKE, will re-open on Thursday, the 4th day of September. Aug. 9—5t$

For the Churchman.

Songs of the Fathers.

No. 6.—St. Cornelius.

The dawn of day broke on imperial Rome,—
And the gay sun looked down on mountain height,
And gave new lustre to the gilded dome,
And tower and palace glistened in the light,
While Tiber's waters sparkled fair and bright,
And glided on in beauty,—proud to lave
The city of magnificence and might—
And danced along exultingly each wave,
Mingling its laughter with the echoes of the brave.

Two centuries of deadly strife were gone,
And in God's temple streamed the light of day,
And from the vaulted roof came many a tone
Of music, pleasant as an angel's lay,
While at Christ's holy altar knelt to pray
A priest of old—all ready now to wear
A prelate's robe,—a prelate's vows to pay,—
E'en though a cruel death his soul should tear,
And he the bitter pangs of martyrdom should bear.

And heaven serene gazed tranquilly and mild
On many a brow of sadness,—for deep hate
And persecution furious and wild,
Sat on the purpled monarch's throne, elate
With triumph;—and a dark and gloomy fate
Was his who lived for Holy Church to know,—
And nothing but the life-blood e'er could sate
The vengeance of the powerful heathen foe,
As fearlessly he trampled on the Truth below.

A few short months of toil and pain were told—
Of weariness, and heart-felt agony—
And St. Cornelius—Christ's own priest of old,
Among the lowly dead must numbered be,
From grievous woes and hostile legions free,
His robes and mitre all laid gladly down
At the Redeemer's feet, courageously,
As when first worn beneath an empire's frown,—
And thus he won and wore in heaven a martyr's crown.

Pierrepont Manor. M. S. B.

From the Church Chronicle.

The Position of the Scottish Episcopal Church with regard to Liturgical Usage, and Communion with the United Church of England and Ireland:

A Charge

Addressed to the Clergy of the City and District of Glasgow, May 7, 1845. By the Rt. Rev. M. Russell, LL.D., D.C.L., Oxon.

(*Continued.*)

From these references to the ancient Scriptures you will be satisfied that, to receive the spirit of God, and to receive the nomination to a holy function, meant precisely the same thing. That spirit was indeed given in different measures, according to the purposes which Divine Providence meant thereby to accomplish: but in all cases, whether the authority was great or small, every man who was raised to a sacred office was accounted spiritual, and held to be endued with certain gifts of the Holy Ghost. In the book of Hosea, where the corruption of the priesthood is deeply lamented, the inspired writer declares, that the "prophet is a fool, and that the man of the spirit is mad." The latter expression, "the man of the spirit," evidently denotes an authorized teacher of the word, and a steward of the divine mysteries. St. John, adopting a similar phraseology, cautioned the early Christians against believing every spirit, but exhorted them to try the spirits whether they were of God, because many false prophets had gone out into the world. The spirits to whom the good Apostle alludes were men who professed to have an authoritative commission as ministers of Christ; as having had the divine spirit put upon them; and as possessing on that account a claim to be heard. Try those spiritual men, said the beloved disciple, whether they be of God; for all who announce themselves as the ministers of the Redeemer, do not speak the truth as it is in Jesus.

The same great principle may be farther illustrated by adverting to the circumstances which attended the ordination—if we may presume so to call it—of our Blessed Lord himself, who received the priesthood from God the Father. No man, saith the Scripture, taketh this honor to himself, but must receive it as Aaron did, who was called to it by divine authority. Even the Saviour of the world glorified not himself so far as to assume the high-priesthood, but received it from Him who said, "Thou art my beloved Son, this day have I begotten thee." The allusion of the inspired writer, it is clear, is to the third chapters of St. Matthew and St. Luke, where it is related that immediately after his baptism, the heavens were opened, and the Spirit of God descended upon him: and, lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." The latter of the two evangelists mentions, that Jesus, "being full of the Holy Ghost, returned from Jordan;" and after a brief space of trial, we find that he entered upon his ministry, preaching repentance and announcing that the kingdom of heaven was at hand.

The remark of the evangelist, that our Lord returned from Jordan, the scene of his consecration, "full of the Holy Ghost," could not imply any increase of sanctity in his divine nature, but denoted merely the fulness or amplitude of his commission, as the minister of the New Covenant. On the solemn occasion now mentioned, the spirit was given to him in the same sense in which it was given to prophets and priests under the Old Economy, but in a much higher degree. To all others it was given in a limited measure, because their commission had a limited object; but to his authority no bounds were set, because his ministry extended to the salvation of the whole human race.

It is enough for our purpose to have established the principle, that the receiving the Holy Spirit, even as applied to our Saviour meant only the confering upon him a certain office, as the Mediator between God and man: and more especially when we find, that after pronouncing the words, "receive ye the Holy Ghost," he assured his disciples that as his Father had sent him, even so did he send them.

In the same sense the expression is not improperly applied by a bishop at the present day when he assigns to one fitly qualified the office and work of a priest in the Church of God. As the form of words, when used by Jesus Christ, did not imply the conveyance of miraculous powers, it has been very properly continued in all subsequent ages. The objections, therefore, which are sometimes urged against the Ordinal, being founded in ignorance or misapprehension, are not entertained, so far as I have ever heard, by any professional members of the Scottish Episcopal Church. On the contrary, the Liturgy at large, though not incapable of being made better by a judicious curtailment and the removal of doubtful expressions, is considered by us as the most perfect form of Prayer and Sacred Offices used by any portion of the reformed Church. It requires, no doubt, a candid reader; for he who is determined to find popery in it, will want neither matter nor occasion in the ambiguities of human speech.

But the charge of a Romish bias applies not more to that portion of the public Service which we have borrowed from the United Church, than to that smaller portion which has been derived from a more ancient source. This allusion, you are aware, points to the Scottish Communion-Office, which of late has been so far misrepresented as to have become a cause of stumbling in the path of the less informed members of our body.

The difference of opinion which prevails respecting the Sacrament of the Lord's Supper may be traced back to a period more ancient than the Reformation, when the dissentients from the Roman Church, on both sides of the Alps, taking offence at the new doctrine of transubstantiation, allowed themselves to be carried so far into the opposite extreme as to hold the opinion, that the most solemn ordinance in the Christian ritual is nothing more than a common eating and drinking, in remembrance of a great event in the history of the gospel. Without the intervention of priest or other sacred person, whose presence was deemed unnecessary, the hardy natives of the valleys cut a slice of loaf, and poured out a cup of wine or water, which they ate and drank, as a token that they had not forgotten the sufferings of Jesus Christ for the welfare of the human race. Never did the Church of Rome commit a greater mistake than was made by her when she attempted to define the mode, and manner of operation, according to which the bread and wine presented on the holy table become the body and blood of our Saviour. On this most mysterious subject the language of the Christian community had been uniform, and was received by all without difficulty, because it was scriptural. Every believer retained in his memory the words of the Redeemer, who said of the bread, "this is my body," and of the wine, "this is my blood." The language of St. Paul, too, sustained the same belief: "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" In asserting this sublime doctrine, the early ages shrunk not from the strongest terms which the languages of the East or West could supply. Hieronymus for example, writing concerning the dignity of the priesthood, described these who served at the altar as the ministers *ad quorum preces Christi corpus sanguisque conficitur*—as those by means of whose prayers the body and blood of Christ are realized or effected. Such language was used century after century, and was regarded as a suitable expression of the Christian faith, relative to that incomprehensible dogma which connects the sacrifice of the Son of God with the salvation of man.

But from the days of Innocent the Third, when the corporal presence in the sacrament was declared to be the doctrine of the Western Church, the harmony which had formerly prevailed ceased to be enjoyed by the faithful. The use of a term which is not to be found in Scripture perplexed their imaginations: they were invited to reason on a subject which was acknowledged to pass human comprehension; and they were grieved when they saw the learned among their divines attempting to find a basis for the most important tenet of their theological system in the subtle distinctions of Grecian metaphysics. The communion of Rome was no longer one body, nor animated by one spirit. Two parties now claimed the right to dogmatize on the Sacrament of the Supper, and they have ever since occupied the extreme points in regard to their conceptions of that sacred ordinance: the one holding the high notions of transubstantiation, while the other regard it as a simple commemoration of a distinguished act of benevolence and self-denial on the part of our blessed Lord.

Nor were the reformers themselves of one mind as to the nature and purposes of the Holy Communion. The Helvetian school embraced the lower views; while the adherents of Luther originated opinions on the subject not less inconsistent with ancient Christianity than those which were afterwards promulgated by the Council of Trent. The Church of England pursued a wiser course; retaining the language of pure antiquity, without any attempt to analyze the incomprehensible truth it implies, or to define minutely the terms used in reference to it by the Divine Founder and his inspired servants. The bread, after consecration, is by her called the body, and the wine, after being blessed, is called the blood of Christ.

Some of the continental reformers who visited England in the reign of Edward the Sixth, objected to certain expressions in the first Liturgy published under the auspices of that prince; and as Cranmer, who felt the weakness of the Protestant cause at home, was desirous that a union should be established among all who had seceded from the Church of Rome, he yielded so far to their wishes as to induce the king to issue orders that the forms of Prayer should be subjected to a review. But that there was no intention to alter the doctrine contained in the Communion office is manifest from the fact, that his majesty publicly declared, that "the Lord's Supper, as it was thereby administered, was brought even to the very use as Christ left it; as the Apostles used it; and as the holy fathers delivered it." In the Act of Parliament, too, by which the first book was called in, it was affirmed to be "agreeable to God's word and the primitive Church."

The apprehensions entertained by Bucer, Peter Martyr, and others, who dreaded the vestments not much less intensely than the doctrines of Rome, were not perhaps unreasonable, though frequently excessive. In the reign of Mary, when the interests of the older communion were again promoted, the Romanists condemned the reformed Liturgy and Catechism as being quite inconsistent with the doctrine of the Mass; thereby proving that the fears of the more rigid reformers were, in their opinion at least, altogether groundless. Nor did the alterations in Second Book of Edward affect the *doctrine* of the sacrament so much as the manner of setting it forth. But as this is not a fitting place or time for historical details, I shall at once proceed to show, that the doctrine of the Scottish Communion-Office does not differ in any degree from the principles contained in the Anglican forms, as sanctioned by Parliament, first in the reign of Edward, and afterwards in that of Elizabeth.*

The doctrine in all the Offices now mentioned may be simply stated as embracing the leading tenet of the Church universal, namely, that the bread and wine, after being blessed or consecrated, are the body and blood of Christ, in the sense which he himself meant to convey, when he instituted this solemn memorial of his death and passion for the remission of sins. Our very children are taught this saving truth in the strongest and least ambiguous language that the English tongue can supply. The Catechism, while it states that the outward part of the Lord's Supper are bread and wine, asserts, "that the inward part or thing signified are the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." When a clergyman gives warning of the celebration of this sacred rite, he invites the religiously and devoutly disposed to "the most comfortable sacrament of the body and blood of Christ." In his exhortation he addresses himself to those who "mind to come to the holy communion of the body and blood of Christ"—where "we spiritually eat the flesh of Christ, and drink his blood; where we dwell in Christ, and Christ in us."—In the prayer of access we say, "Grant us, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood." We pray farther, that we, receiving the creatures of bread and wine, according to Christ's holy institution, "may be partakers of his most blessed body and blood." And, finally, in the post Communion Service, we heartily thank the Almighty, who doth vouchsafe to feed us who have duly received the holy mysteries, with the spiritual food of the "most precious body and blood of his Son, our Saviour Jesus Christ."

From the language of the Anglican Church, as now quoted, there cannot be any doubt that she regards the consecrated elements as the body and blood of Christ, in the mystical sense in which he himself, his Apostles, and the primitive Church, originally used the expression. The Scottish Communion-Office holds precisely the same view in regard to these sacred emblems. In respect indeed to doctrine, properly so called, there is not the slightest shade of difference: the only point in which there is any variance is in the prayer of consecration, by means of which the creed and wine are blessed, and pass into or become the "consecrated elements," figuratively called the body and blood of Christ. In the Anglican form this process is understood to be accomplished by simply pronouncing the words of institution, "In the same night he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to them, saying, Take eat, this is my body, &c. Likewise after supper he took the cup, and when he had given thanks, he gave it to to them, saying, Drink ye all of this, for this is my blood," &c.

The recital or narrative now given is also held by the Church of Rome to be the means or instrument of consecration; and every sincere member of that communion believes the miracle of transubstantiation to be effected, when the priest pronounces the words of our Lord, translated into Latin, "*Hoc enim est corpus meum*," &c. At that moment, the wafer which he holds in his hand is understood to be changed into the actual body which was conceived of the Virgin Mary, born at Bethlehem, and stretched on the cross at Jerusalem. Hence the Roman Catholic maintains that, after consecration, the elements of bread and wine no longer remain, but that a perfect body of our Saviour is given to every individual who receives the host at the hand of the priest, so that a miracle is constantly repeated, to the reality of which the senses bear no evidence.†

Though holding a very different doctrine, the English Church relies upon the same form of words for consecrating the elements, namely, those spoken by our Lord when he instituted the sacrament of the last Supper. To avoid the scandal of the corporal presence, Cranmer consented to relinquish the Invocation; a prayer in which God's Holy Spirit is invoked to bless the bread and the wine; the principal petition of which is thus expressed in the first Liturgy of Edward: "Hear us, O merciful Father, we beseech thee; and with thy Holy Spirit and Word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son." This is esteemed the proper prayer of consecration; and it was in substance, and indeed nearly in the same terms, used by all Churches of the West, long before the errors of popery, relative to the Lord's Supper, were introduced. Before I conclude, I shall have occasion to show that it has been approved by some of the most learned Divines of the Church of England, who regret its omission in their form, and lament that so important a sacrifice was made to conciliate the benevolence of those who had no power to do good.

Twice has the Establishment of the South attempted to effect a uniformity, doctrinal and ecclesiastical, with foreign Protestants, on a ground common to both; and on each occasion did she lose strength and character. The first instance was in the days of Cranmer, as already mentioned; and the second, proposed by Turretin, took place under Tillotson and Wake. In the eighteenth century as well as in the sixteenth, it was found that the continental Protestants were not themselves sufficiently agreed in their tenets to admit of a compact with others.

The alterations in the Communion-Office were part of the price paid for the expected co-operation, on the part of the Calvinistic professors at home and abroad. John Knox accordingly, with Martyr and Bucer, assisted in accomplishing the change; and hence may be explained the Zuinglian tendency which is perceptible in many parts, and the studied departure from ancient usage not less than ancient feeling, in regard to the elements. The bread and wine, remaining after the Communion, were directed to be given to the curate; no distinction being made between what was consecrated and what was not. Even where the right doctrine was held, it was placed, as it were, under a veil, suppressed and clouded; and lest there should be any suspicion that the faithful departed were in any degree called to remembrance, when showing forth the death of him who brought life and immortality to light, the concluding sentences of the prayer for the whole state of Christ's Church were entirely left out. In truth, the Reformation in many parts of Europe showed contempt of the sacraments, and a desire to reject them. So far was this bad spirit manifested, even in England, that it became necessary in the reign of Edward the Sixth to pass an Act against speaking irreverently of the holy Communion. The strong hand of Elizabeth imposed a firmer check on this downward tendency: she restored some essential parts of the Liturgy, and thereby saved her countrymen from the latitudinarianism which soon afterwards paralyzed the Continental reformers, and from the Unitarian heresy, which has followed, in too many instances, the inordinate Calvinism of the Puritans at home. (*To be continued.*)

* There is a small difference between the Communion-Office now in use, and the one prepared for the Scottish Church in the time of Charles the First. In the latter, the Invocation stands in the Consecration Prayer immediately *before* the words of institution, whereas in the former, as well as in all the ancient liturgies, it succeeds those words, and thereby makes the oblation to consist of the elements considered as simple bread and wine.

† An undue stress seems to be laid upon the different forms of expression used for denoting the effect of consecration on the elements, "that they may be"—"that they may be to us"—or "that they may become"—"the body and blood of thy dearly beloved Son Jesus Christ." The phrases appear to me to be equal in value, theologically, and grammatically. When placed on the Lord's Table, the bread and wine are not "consecrated elements," or what the Church on the authority of Scripture calls the body and blood of our Lord; but, after the prayer of consecration, they *are* his body and blood in the sense which he himself assigned to those mysterious words. A change has taken place, but it is one merely of *relation* and *efficacy*. Analogous changes are common in civil life. A piece of paper, not worth a halfpenny, is by a certain authoritative act made equal in value to many thousand pounds. In like manner, a bill on the table of either House of Parliament is a mere tissue of printed pages without any effect whatever; but when it receives the royal assent, which may be given either directly or by commission, it becomes a law of the land. Were the Queen on any occasion solicited to give her assent to a bill which had passed both Houses, would it make any difference whether the petitioners said, May it please your Majesty to accord your royal assent, that the bill *may be*, or *may be to us*, or *may become*, a public statute or law of the realm? In all the cases now supposed, the validity of the official act depends on the authority with which it is exercised; and the change accomplished is only a *relative* one.

ST. MATTHEW'S HALL,
Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. LL.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

COLLEGIATE AND MERCANTILE INSTITUTE.—Dr. E. D. Barry and Mr. Rufus Lockwood, Principals.

This establishment is now transferred from No. 411 Broadway, to the corner of Broadway and Lispenard street.

From the long established character of the above mentioned principal instructors, and from the success which has attended their united labors in their respective departments; they once more at the commencement of another annual season, appeal with confidence for the renewed patronage of their friends and the public.—Classical, mercantile and mathematical instruction is attended to in this Seminary, with the strictest regard and care. The plan of imparting it to the pupils of the Institute is thorough and radical: and the mode of discipline which, while it is mostly of a moral, mild and persuasive nature, is at the same time successful and effective. The French and other modern languages are taught by competent instructors, on reasonable terms.

For terms of entrance, &c. apply as above mentioned, from 9 o'clock, A. M. to 3 P. M. Sept. 6—4t

MISS SELLECK'S Boarding and Day School, corner of Court and Butler sts., Brooklyn, will re-open, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D., J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

INGLESIDE FEMALE SEMINARY—Rev. Reuben Riley, Rector; Mrs. Emily Gibson, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. James Such, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow. Aug. 23—13t$

EPISCOPAL ACADEMY OF CONNECTICUT. This Institution is under the direction of a Board of Trustees appointed by the Convention of the Diocese, of whom the Bishop is ex-officio President. The Principal is a Presbyter of the Church, and has made arrangements to receive into his family all pupils whom their parents may desire to place more particularly under his charge. It will be his constant aim, and the aim of those associated with him to impart to all intrusted to their care a truly intellectual and religious education.

The Academy is situated in Cheshire, a beautiful, quiet, and healthy village. There are three terms in the year of fourteen weeks each. The first beginning on the first Thursday in Sept., the second on the first Thursday in January, and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families for $1 75 per week, exclusive of fuel and washing. Those in the family of the Principal will be charged $50 per term for board, tuition, washing, fuel and lights.

For further particulars apply to the Principal,
Aug. 23—$3t S. B. Paddock, Cheshire, Conn.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

DR. COIT'S NEW WORK.

D. Appleton & Co. will publish in a few days.

PURITANISM: or, A Churchman's Defence against its Aspersions, by an Appeal to its own History. By Thos. W. Coit, D. D., 1v, 12mo.

It is notorious that Puritans and their advocates kept up a running fire against Episcopalians for some two hundred years—representing themselves as the victims of their tyranny, oppression, persecution, &c. &c. It is as fashionable to sustain this tirade as ever. Bare justice, then, would seem to require that the *other side* of the story at least be listened to. An attempt is made in this work to give a sketch of it, in particular to show, that if the Puritans forsook the Church of England on account of tyranny, &c., they did not mend the matter, for they became themselves eminent for precisely the same offences. Sept. 13

MISS SAGAR and MISS BALLOW will re-open their School for Young Ladies, at No. 10 Albion Place, Fourth st., on Monday, September 8.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access ey the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845, ANTH. TEN BROECK.

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

Terms—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

CLASSICAL AND ENGLISH SCHOOL, No. 208 Wooster, near Amity st., Rev. J. A. Spencer, A. M., Rector.

This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.

References.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.

☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.

Aug. 23—5t

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

James A. Sparks, No. 161 Fulton st., New York,

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